UNITED CHURCH HERALD

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

VOL. 2, NO. 20 OCTOBER 29, 1959

A HISTORIC CHURCH WITH A CONTEMPORARY OUTLOOK

Page 12

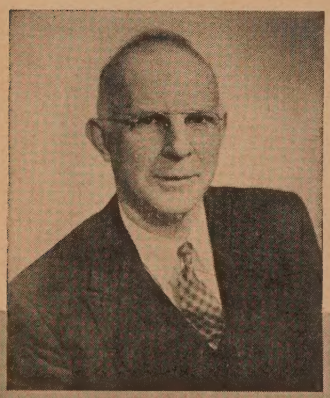
FROM THE CO-PRESIDENTS' VIEWPOINT

MINE is not much of a boat. Even so, my wife and I recently had an amazing experience sailing in Penobscot Bay on the Maine coast. Leaving shore was routine and not until we were off Fog Island did we realize that we were in an unfamiliar sea. Where on Marshall Island we had always seen low, bare hills slumping apologetically up from the sea, there were to our surprise high, sheer cliffs jutting up with a superiority complex. Where on Outer Long Island we had always seen tame, tan rocks, we now saw high, precipitous walls and alongside a cascade of water, which looked for all the world like Niagara Falls.

Toward Blue Hill, where the channel characteristically is boisterous, the water was smooth as paper and instead of the customary convex swells, reflecting the curvature of the earth, they were reversed in an impressive concave effect. On them a lobster boat appeared half as high as the Queen Mary. Like an Alice in Wonderland we turned toward Great Spoon Island and found it rearing up like a Rocky Mountain range. It was enough to frighten landlubbers such as we and upon returning to shore I described the experience to our neighbor, a lobster man in those parts for seventy-five years.

He heard my story with obvious amusement and before I finished he said: "Oh, that's a 'land loom.' Comes from a peculiar atmospheric condition. Makes the land loom right up out of the water. Twice I've seen Mt. Desert Rock, which most times is miles beyond the horizon."

"Land loom." Now that's an idea I like. Missiles to the moon, satellites around the sun, exchange visits with Khrushchev and Eisenhower, the Strategic Air Command's fifteen-minute world and a lot more have created an atmospheric condition making us see some things as we have not seen them before. Such things as science, education, government, church and home are now looming up in a new perspective.



My island friend has seen the light from Mt. Desert Rock almost every night during his long life, but he could not see the rock itself until the right atmospheric conditions brought it up from beyond the horizon. Similarly, for years we have seen the light flashing from the United Church of Christ. Now it has been brought up from beyond the horizon and has become clearly visible to all the world. It is visible through its journal, *United Church Herald,* its new curriculum, its coordination of many programs of the uniting communions, its Statement of Faith, its Call to Christian Action in Society and its proposed Constitution.

For all its inherent interest, a "land loom" may be a highly deceptive thing. If one's understanding of the size and proportions and construction of a lobster boat were solely dependent upon someone's description of it as seen only in a "land loom," it doubtless would be a faulty understanding indeed. To know it as it is, there is nothing like going aboard and examining it from stem to stern.

Here is a point for all of us as we confront the United Church of Christ, especially the primary documents now being produced. Persons who form their attitudes and convictions from descriptions written by those who have seen the documents only in the atmospheric conditions of a "land loom" risk a distortion of the facts. The profitable way is to read and study the basic documents themselves.

In this connection there are three reliable and authoritative documents, and only three. They are *The Basis of Union with The Interpretations, Decisions of the Courts* and the proposed Constitution. The latter is authoritative to the degree that it alone —and not what any sympathetic or unsympathetic commentator says about it—states what presently is proposed. If anyone, after studying it, believes that it should be modified let him communicate his convictions to the Commission to Prepare a Constitution. But, read the proposed Constitution. It speaks for itself. Read and study it.

———

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

. . . . . Fred Hoskins

UNITED CHURCH HERALD

VOL. 2, NO. 20 OCTOBER 29, 1959

UNITED CHURCH HERALD

COVER STORY: It is usually an exciting spiritual experience when a new and beautiful house of worship, dramatizing the abundance and availability of human and divine resources, is dedicated. Members feel it themselves and they see it in each other's faces.

And they say there was special satisfaction, gratitude and enthusiasm reflected in the faces of the members of historic Edwards Church (see cover) in Northampton, Mass., as they joined in the dedicatory service for their new center of worship and of religious education.

After many months of planning and of effort, the new sanctuary stood complete. Please turn to page 12 for a description of Edwards Church. Photo by Custom Studios.

CO-EDITORS
Theodore C. Braun Andrew Vance McCracken

ASSISTANT EDITORS
Frances S. Smith Elmer F. Ansley

EDITORIAL ASSISTANT
Emily R. Johnson

PROMOTION, ADVERTISING, CIRCULATION
Elmer F. Ansley Mildred Chace
Pearl S. Hemingway Mareta F. Kahlenberg

FROM THE CO-PRESIDENTS' VIEWPOINT ..... FRED HOSKINS 2
QUALITY RATHER THAN QUANTITY ..... E. WILLIAM MUEHL 4
EDITORIALS 7
THE USE OF DRAMA IN YOUR CHURCH ..... FRED EASTMAN 8
THE STATEMENT OF FAITH IS NOT A CREED ..... ELMER J. F. ARNDT 10
A HISTORIC CHURCH WITH A CONTEMPORARY OUTLOOK ..... RICHARD B. L. LINDE 12
WHAT IS THE SECRET OF PRODUCTIVE LIVING? ..... ARTHUR L. SWIFT 14
THE X FACTOR IN THE NEW CURRICULUM ..... ROGER L. SHINN 15
THE CHURCH AT WORK IN SOUTH INDIA ..... BLAISE LEVAI 16
WORK CAMPERS SPEED BALES OF CLOTHING ..... THEODORE A. BRAUN 18
THERE IS A CRISIS IN RURAL AMERICA ..... WILLIAM PROXMIRE 20
PROGRAM SUGGESTIONS ..... SHIRLEY E. GREENE, SERGE F. HUMMON 22
WOMEN TO OBSERVE WORLD COMMUNITY DAY ..... FRANCES S. SMITH 23
NEWS WITHIN THE UNITED CHURCH OF CHRIST 24
NEWS OF THE WORLD-WIDE CHURCH 28
BOOKS 30
WHAT IS THE MEASURE OF OUR THANKSGIVING? ..... FLORENCE BURGER 31
LETTERS 33
OBITUARIES 35
THE RECORD 36

JOINT PUBLICATION COMMITTEE

Erwin R. Koch and James W. Lenhart, co-chairmen, Carl J. Bender, Alford Carleton, John Wendell Cooper, Donald C. Dearborn, Truman B. Douglass, Mareta F. Kahlenberg, Fred Kaiser, Robert C. Kienle, Cyril Nutley, Howard E. Spragg, John E. Wallace, Norman C. Zulauf.

EDITORIAL CONSULTANTS

J. Martin Bailey, Robbins W. Barstow, Ben Bradford, Eugene M. Bushong, Lucy M. Eldredge, Richard M. Fagley, J. Kenneth Kohler, Henry S. Leiper, Mary Ely Lyman, John W. Mueller, Everett C. Parker, Margot Sherman Peet, Robert W. Spike, John Stewart, Betty Thompson, Carl Hermann Voss, Loren Walters.

Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 289 Fourth Ave., New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

A LAYMAN DECLARES THAT THE SHALLOWNESS OF THE MASS MIND REQUIRES THAT THE RELIGION OF THE REFORMATION STRESS . . .

QUALITY rather than QUANTITY

PROF. Arthur M. Schlesinger Jr., the eminent Harvard University historian, recently prepared a memorandum on current trends in domestic politics. In it he makes use of an interesting distinction between quantitative and qualitative social reform.

During the period of the New Deal, Prof. Schlesinger notes, the great emphasis of social reformers in the United States was quantitative in character, concerned with getting more material goods into the hands of more people. The next great forward step, he says, may well be an effort to improve the quality of American life.

It is important, he feels, that liberal elements in the political structure outgrow their preoccupation with sheer quantitative problems and develop resources for qualitative reform.

I am not concerned with the accuracy or implications of Prof. Schlesinger's political analysis. My purpose in mentioning it here is to borrow the distinction between quantitative and qualitative reform and to suggest a theological parallel.

Protestantism might properly be described as a primarily quantitative movement. That is, the principal aim of the great Reformers was to make a more complete relationship with God more readily available to more people. Their most vigorous attacks were directed against ecclesiastical mechanisms that hoarded salvation and blocked the flow of grace. They rebelled against the tactical manipulation of sacred mysteries for institutional advantage and the priestly grip on the keys to the Kingdom. In their affirmation of the priesthood of believers the Reformers sought to take God out of the tabernacles and put him into the daily lives of men.

Unending Reformation

Throughout its continuing course the unending Reformation has tended to sustain the quantitative emphasis. New denominations and sects have been inclined to streamline and simplify the process of salvation. The easy availability of grace has been stressed to the exclusion of the mystery of the divine will. The power of simple faith has been emphasized and the complexity of man's plight almost forgotten. God has been brought so close to the common things of earth that it is sometimes hard to distinguish between them.

It is, of course, an oversimplification in itself to speak of the Reformation in this way. And if one were to say that the aim of the great Reformers was quantitative in character, it would be downright wrong. The *sola Scriptura, sola fide* of Luther and Calvin was a far cry from the easy prescription of modern evangelism.

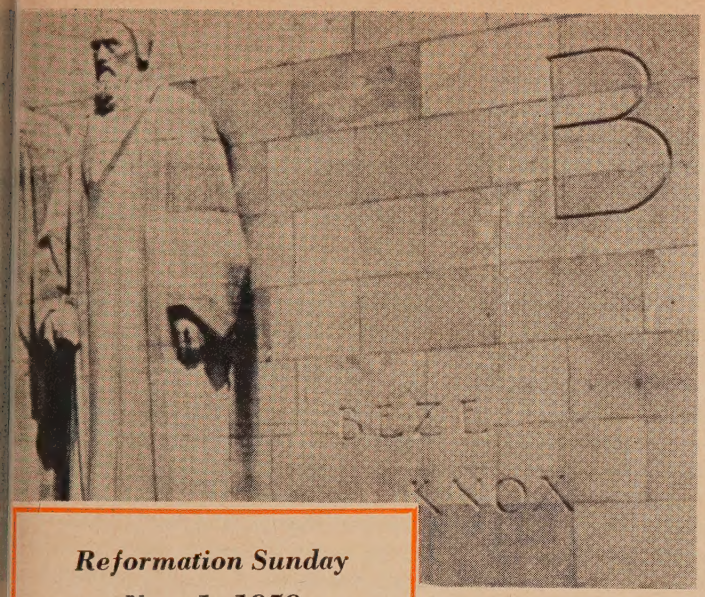
History, however, seldom gives much time to our careful equivocations. It has a way of "sloganeering" our principles. Statesmen are likely to be remembered for what they say in the heat of some campaign rather than what they do as architects of long-range policies. Authors may be categorized forever by one striking characterization or an unusually daring passage.

So it is with theologians. Whatever the complex intentions of the great Reformers, they succeeded in unleashing energies that have had a primarily quantitative impact upon modern life. The fact that the contemporary interpretation of much Reformation theology is quite the reverse of what its authors meant to say does not mitigate the evil for practical purposes.

The concept of the priesthood of believers should have given to human life a greater dignity than it had ever known before. Men who see themselves as having direct access to God, as being coworkers with Christ in the process of redemption, should infer from this role something of the complex grandeur of existence. Men ought to say: If the

---

Mr. Muehl, an Episcopalian layman, is a member of the faculty at Yale University Divinity School. Photo of the Wall of the Reformers in Geneva, Switzerland, by RNS.



Reformation Sunday
Nov. 1, 1959

Let us call to mind our memorable heritage in the pioneer heroes of the Reformation—Wycliffe, Huss, Luther, Calvin, Knox, Zwingli, Cranmer and others; their courageous stand for salvation by faith; their exalting of the Bible as the word of God; their belief in the "universal priesthood of believers," the spiritual foundation of democracy; the fidelity and heroism of their followers in times of persecution; and the ongoing influence of the Reformation spirit. Book of Prayer

E. WILLIAM MUEHL

mighty God touches my life, what a richly mysterious thing this life must be. One would expect the Reformation doctrine of man to deepen respect for the mind, stir the creative imagination and ennoble every experience of man.

Just the opposite has occurred. Instead of regarding God's presence as elevating their lives men have clung to their primitive notions of the quality of human life and have let this define and vulgarize their conception of God. If the mighty God is willing to touch my simple existence, they have reasoned, he must be a very simple fellow too. That which should have given depth to the mind has itself been made shallow. That which should have mystified has become commonplace.

In strictly theological terms the "simplicism" of popular Protestant theology poses serious problems for the church. But its implications go far beyond institutional religion. They can be felt in various areas of life, in the shallowness and vulgarity of the mass mind.

When men believe that they have neatly in hand simple answers to the ultimate questions of human existence it becomes almost impossible to stir them to intellectual creativity. What has the great poet to say to one who learned all the proper formulas in doggerel form at the age of 10? How can the urgent queries of great music touch a heart well hedged about with gospel tunes?

Creative Resources

The great creative resources of the human spirit are tapped as man struggles to understand and respond to the mystery and complexity of the world around him. Anyone can rhyme words, splash color and read notes on a staff. Poetry, art and music are born as the heart and mind strive together for more adequate answers to the big questions.

Here, then, is the tragic element in this whole drama. The very theological affirmations that were meant to lift men closer to God have succeeded more often in creating an atmosphere in which God is only a theological legalism. Our emphasis on making God more readily available has been corrupted into a determination to make God common. And man, unable to worship the commonplace, is betrayed into blasphemy by the doctrines in which he places his hope.

The danger of oversimplification of life does, of course, lie at the very center of any faith. To try to avoid that danger completely would be one form of surrender to it. But the popular Protestant faith in faith, as it has been so well described, has made the heirs of the Reformation prone to this vice.

Popular Protestantism tends to see in its superficial definition of salvation a significant limitation on the profundity of the divine will. Our tragedy is not that we suppose that even the simple can know something of God, but in our bland assumption that only the simple can know anything of God. From the priesthood of believers men have tended to draw the inference that God's action in history must be no more complex than the ability of the most limited mind to comprehend.

Thus everything complex, everything in the least obscure is by definition irrelevant to faith and of some un-Godly or at best neutral spirit.

All of this reflects significantly the failure of the Protestant tradition to give content to the life in Christ. Once a man has accepted Christ as his personal savior and knows himself to be accepted

Continued on next page ➧

by God what is there of importance left for him?

At one time in the recent past the answer seemed clear. Redeemed man set about building the kingdom of God on earth by active participation in various programs of social reform. One could march on picket lines, agitate for economic democracy, seek to improve the lot of oppressed minorities and so on. For a great many Protestants these possibilities provided the response to God's love. They filled the vacuum that I have described.

Social Gospel

This fact was brought home to me recently when a young clergyman with whom I was cooperating in a student program complained about the church that he serves. He ministers to a small-town congregation. In this town there is no poverty, no race problem, no labor unrest and no conspicuous vice. How, he asked plaintively, can you preach the gospel in such a situation?

He was, I am sure, really voicing my own concern here. How can one find a theologically respectable justification for exhorting men to spiritual growth in Christ? One of the commonly ignored facts about the so-called "social gospel" is that it was not primarily an effort to relieve the suffering of this world, not primarily a means of showing forth one's own faith. It was, rather, a means of giving substance to the life in Christ.

If one defines salvation in legalistic terms, what I have been saying probably makes no sense at all. If one sees redemption as affecting only some celestial bookkeeping system, the quality of human personality will not concern him.

Active Mind

But if one is not bound by this kind of legalism, if salvation, whatever more it may be, is at least a rebirth, some kind of transformation of the whole man, a new life in Christ with an equal stress on all the words in the phrase, then a faith that does not stir one to a new growth of personality, a wide-ranging curiosity, a more active mind and compassionate heart—such a faith is meaningless.

Note that I am not trying to identify a state of grace with a more moral life. One's response to grace may be a less moral life at critical points and for a time. I am not suggesting that we equate redeemed man with the good man. I am saying only that redeemed man must be man in some fuller and deeper sense than he has ever been before, concerned to a new degree with what it means to be a man.

There is warrant for this contention in Scripture. *Matthew* 25 tells us of a master who demanded more than mere integrity of his servants, who expected them to gamble their talents in an effort to increase their portion of capital. He expected his stewards to risk what they had in an effort to gain more. The parallel here with the rich, full life of the spirit is too obvious to need elaboration.

Again, in the story of the great judgment we are told that the Judge of creation expects not simply piety, not simply the willingness to acknowledge him in his glory, not simply obedience to explicit instructions, but the power to discern him in strange guises and unexpected places. What is punished with everlasting fire can only be described as the failure of poetic imagination. How much interest is being shown in the believer's poetic imagination in Protestant churches today?

Aesthetic Life

Now I know that there are abroad various enterprises intended to encourage a richer intellectual and aesthetic life in the contemporary church. But these are doomed to fail because they are invariably presented as works of supererogation, as options to be taken up if you have the time, as the little something extra, as adornments of faith, the outward and visible signs of inward spiritual grace. As such they lack the power to command even the passing interest of the great bulk of Protestants.

This is why I began by suggesting the need for a qualitative Reformation. The quantitative energies of the Reformation have outstripped and outlasted its concern with the whole human personality, its qualitative aspects. Whatever the great Reformers intended, the church has in practice tended more and more to a "simplicism" that has betrayed faith and vulgarized culture.

The weakness lies in the substance of our theological statements, not in ecclesiastical machinery or clerical integrity. Somehow the theologians to whom the church looks for leadership have failed to formulate our Protestant tradition in terms that counteract the popular perversions of it, have failed to define grace, faith and salvation in such a way as to give men a dramatic sense of the significance of their own lives in Christian perspective.

On our seminary campuses one finds no lack of intellectual vitality, no failure of curiosity, little that could be called aesthetic apathy. Great questions are asked, ultimate answers debated and every creative voice in art and philosophy heard with vital concern. One cannot live with our contemporary theologians without coming to realize that in their minds salvation is not a mere legalism but the rebirth, the transformation of the whole person.

Qualitative Emphasis

But somehow all this has tended to remain *in camera*, something understood by the initiate, something never really communicated to and through the institutional church. And faith is still regarded in the Protestant neighborhood as the antithesis of all that makes life rich and significant. It is peddled ready-to-wear off the gas pipe racks only generally tailored to the particular personality of a specific human being.

What I suggest will not be easy to do. The slogans, hymns and prejudices of the Protestant community are all arrayed against the qualitative emphasis in theology. Men will not often thank those who seek to qualify their easy generalizations and make complicated the vision of themselves.

Eternal Mystery

It is safer to preach racial integration in the South than to suggest to a Protestant layman that God expects him to read good books and try to understand the poetry of his day. But there is deep down inside us all a hunger to believe that life is richly significant, touched with grandeur and shrouded in eternal mystery. None is so mean as to be completely happy with a vision of faith that strips his existence of all dignity and leaves his days "sound and fury signifying nothing."

I suggest a qualitative Reformation to give men's lives back to them as the gift of God that we know life to be, a qualitative Reformation to give content to the vision of grace, a qualitative Reformation to reveal the tie between Christian faith and all that is exciting in human existence. Protestantism may not be able to combat successfully all of the many vulgarizing influences in the modern world. But it should surely cease to make common cause with the worst of them.

What Lunik III Means

READING THE fascinating accounts of Lunik III's spectacular journey around the moon and reflecting on the fact that he himself may see the day when interplanetary communication shall have become a commonplace, this co-editor recalls the uncomplicated, horse-and-buggy era in which he was born — when the twentieth century was in swaddling clothes.

It was in 1903, he is reminded, that the first American-made "horseless carriage" was driven across a startled continent. Since then, of course, the automobile has altered drastically our American way of life.

Wilbur and Orville Wright took off on their famous flight at Kitty Hawk, N. C., in 1903 and six years later Louis Blériot flew across the English Channel for a distance record. It was two years ago that Russia's man-made satellite was launched, opening a wholly new scientific, military and political age for mankind.

At what a startling pace have these supra-technical developments progressed; with what awe-struck incredulity must one who scans their implications view the situation. Who can delude himself as to the military — as well as the economic and scientific — potentialities of this most recent Soviet space traveler around the moon? Yet who — if animated by goodwill — can fail to envisage and enjoy in prospect the potential values of this and similar magnificent achievements?

There is this, however, that must be done! Christians must hold up before mankind — courageously, unequivocally and incessantly — our goal of peace on earth, seeking its implementation as rapidly as may be through a system of international social controls by which all these increasingly powerful instruments of man's invention may be brought under civilized surveillance and made useful to the whole family of mankind. Unfortunately, the Russians, judging by Deputy Foreign Minister Kuznetsov's statement in the U.N. General Assembly on October 9, seem committed to disarmament—without concomitant inspections and controls. This is not good enough!

Counsel of Expediency

THE LIBERALLY orientated editor of a religious journal, like the forward-looking minister of a church, receives an abundance of unsolicited although well-meaning advice in respect to convictions voiced.

The most common admonition perhaps (and no doubt the most insistent) is based—at least implicitly—on the assumption that in this moment of flatulent conformity it is better to speak with circumspection and to move with cautious tread.

The idea is to play along with whatever powers there may be, to refrain from open criticism of prevailing trends or forces. We are advised to adjust and accommodate, urged to be tactful and "irenic." We are assured that by pursuing this prudent course we will make ourselves more popular and hold our position longer.

There is no doubt that such counsels of expediency possess a certain qualified validity. It may be argued too that a measure of opportunism in certain circumstances is ethically impeccable. And no steps, it is true, should be taken at the risk of impeding progress.

It is important, however, for these very reasons, to be incessantly on guard against the kind of moral expediency and spiritual indolence that so satanically undermine Christian integrity and courage. Timid, accommodating and cautious people have never been the ones to promote social progress or to inspire their beleaguered contemporaries to press forward. Then, too, moral invalidism or cowardice always weakens and ultimately destroys the character of any person who yields to such pressures and influences. The times demand imagination and courage.

An Invitation to Think

United Church Herald is greatly heartened by the possibility that a thoughtful and irenic discussion of the major affirmations of our Christian faith—brought into focus by the recent perceptive article by Dr. Henry P. Van Dusen and the forthright response in this issue by Prof. Elmer J. F. Arndt—may presently develop.

It may be too much to expect that theology should become a subject of lively interest and universal concern among all members of the United Church of Christ. This co-editor believes, however, that it is a major imperative for Christians today to know more specifically what we believe and to equip ourselves for defining our beliefs with some degree of intellectual clarity.

It has become more and more obvious to thoughtful people that an attempt to get along religiously without adequate mental effort comes to no good conclusion. The neglect of conceptual thinking among Christians—no matter how sincere and devoted they may be—is sure evidence of a spiritual languor that leads almost inevitably to an anti-intellectual dead end.

Life is too complex, too hazardous and too full of conflict to be lived effectually without the undergirding of great ideas and a clear sense of rational-ethical direction. Sorrow goes too deep, temptations assail too furiously and the future is too uncertain for our beleaguered selves unless we have well-defined conceptions of reality to live by.

Let it be clear that we are not advocating the establishment of any doctrinal tests within the United Church of Christ nor a rigid formulation of spiritual truths in a series of verbal stereotypes. There must be latitude in matters of conviction but this does not mean laxity in thought. We bespeak an authentic theological concern that comprehends the difficulties we face. avm

The drama reading group of Pilgrim Place and a distinguished teacher can help senior members in . . .

The Use of Drama in Your Church

FRED EASTMAN

THIS is the true story of the origin and seven-year growth of a project in geriatrics among the 250 to 275 retired ministers, missionaries, teachers and other Christian workers in Pilgrim Place, Claremont, Calif. Their ages range from 65 to 96 and average about 75 years. We didn't use the word geriatrics when we began because we didn't know it. We thought of the project as an adventure in the use of drama as a creative force to kindle the imaginations of ourselves and our fellows.

Busy Retirement

It began when my wife and I, after twenty-six years of teaching biography and drama in Chicago Theological Seminary, retired in 1952 and came here to cast our lot with the busiest "retired" people we know. Christmas was near and three of us—Eunice Thomas of Boston University and Foochow, China, Beth Chandler, a religious educator of New Haven, Conn., and I—were asked to present a Christmas play.

We hesitated, for most of our Pilgrim comrades had lost the power to memorize lines and even more the ability to project our voices so that any audience beyond a few feet could hear us. Nevertheless, it seemed worth trying. We thought only a few would turn out, but they would be kind and forgiving, and wouldn't throw anything at us. Furthermore, we were assured that these Pilgrims didn't want a "propaganda" play. That settled it. We accepted the invitation and the risks.

Without twisting too much the arms of my colleagues we chose "Uncle Jimmy versus Christmas," which I had written earlier and only a few at Pilgrim Place had ever read. The publishers would let us use it without a fee. It was in one act, required no scenery and had a balanced cast of two women and two men. It told in thirty minutes the story of how a Recording Angel changed the mind of Uncle Jimmy who had been so soured by Christmas on earth that he refused to sing in a heavenly choir.

The play chosen, we tackled the problems of where, when and how and the thornier ones of weak memories, poor hearing, faulty enunciation and voice projection and the other handicaps of our aging comrades. Here are the solutions we worked out in presenting that first play—and the forty-nine that have followed it: 1. *Where, when, what and how.* Abernethy Hall is the major meeting place in our community. The administrator, Frank M. Herkelrath, an expert in dealing with senior citizens, made it available for our drama readings at 10:00 o'clock in the morning of the fourth Wednesday of each month from December to May. We also were given much additional time for rehearsals and the use of his tape recorder and playback so that we might listen to our own voices. He also helped us to secure a portable 8′ x 12′ stage. On this stage we arranged four straight-back chairs in a crescent facing the audience. Above this stage three ceiling lights were focused on the readers. We did not have or want either curtain or scenery. Whoever saw an amateur curtain that didn't stick or sag? Or amateur scenery that didn't look flimsy? Further, we made no attempt at acting or stage business. This minimum of mechanical equipment and the reduction of costuming to garb made by the readers out of heaven-only-knows-what enabled us to concentrate our entire attention upon the play and our mutual effort to present it as a unified whole with cooperation of readers and listeners.

A Pilgrim Place drama reading group poses in costumes for production of "Brother Juniper."

2. *Memorizing lines.* We abolished this requirement. We are readers, not actors. When a reader stands in front of his chair he is supposed to be "on stage." When he sits on his chair he is supposed to be "off stage." That's no strain on anybody's intellect. In lieu of a curtain the director, standing in front of the stage, raises his arms to indicate the curtain is rising. He lowers them when the play ends.

Strong Plays

3. *Choosing the play.* We have sought strong but short plays—of only one act running eighteen to thirty minutes. We prefer plays with more women than men since we have more women residents, and more humor than tragedy. We keep the whole program within one hour (including a twenty-minute prelude about the play and its author) because of hard seats and aching backs. We choose our plays from (1) our drama library, which was given a good foundation by a gift of one hundred copies of short plays from the Chicago Theological Seminary library and (2) selected

---

Dr. Eastman, formerly professor of biography and drama at Chicago Theological Seminary, is a resident of Pilgrim Place, a Christian community for retirement in Claremont, Calif. Photos by Richard Miller.

The author, right, leads his cast members through a dress rehearsal before performance.

lists of one-act plays published by leading drama publishers.

4. *Royalties.* Most of the better one-act plays require a $5 royalty fee if the public is invited, an admission required or an offering taken. We do not invite the public. We consider our readings an educational service to our fellow Pilgrims. We charge no admission fee and receive no offering. Hence no treasury and no money problems.

5. *Choosing the readers.* The directors have the ticklish job of trying to fit the aptitudes of the Pilgrims to the various characteristics required by the roles. We use as many people as possible, thus spreading the educational and entertainment value of the project.

Rehearsal Schedule

6. *Rehearsing.* This has been the Mt. Everest of all our problems and the rehearsal program is the secret of whatever success we have. For each play we require at least six to eight hours of rehearsal for the whole group in addition to the time individual members of the cast rehearse in their homes or with one of the directors by appointment. We put into each new reader's hands a mimeographed list of "Ten suggestions for drama group readers" of which the following is a condensation:

Read the play as soon as you receive it so that you understand not only the story but the characterizations and their relation to each other.

At the first rehearsal be prepared to answer such questions as "What is the spire of meaning (Galsworthy's phrase) of the play?" and "What are the likable and unlikable characteristics of your role?"

The director will indicate the beginning and ending of each episode; mark them on the margins of your script. The episode is the fundamental unit of a play's structure and to be effective each episode must have the following dramatic elements of interest: conflict, choice, suspense, emotion and climax. Each episode's climax comes near its end. Unless each is brought out and all kept in their relative importance, the play as a whole cannot gain the increasing interest of the audience and hold it in suspense until the play's end. The director will rehearse by episodes, avoiding overemphasis on some and underemphasis on others.

Bring out the full meaning and emotional content of every line. Make discriminating use of pause. Between rehearsals study your role, reading your lines aloud with distinctness and appropriate feeling—even if your neighbors threaten violence!

7. *The tense final minutes before the reading.* These are the most anxious ones for all readers, be they amateur or professional. But we discovered a way to transform that anxiety into serenity. In a small room near the stage we stand in a circle—our arms linked. All quiet for a minute or two, then sentence prayers, volunteered—not called for or prearranged. The prayers are for the audience and for ourselves that we may be at our best in mind and spirit, united in a common task in the service of God and our fellow men.

Spiritual Lift

In our seven years of experience with these readings we have received more gratitude from our readers for the serenity attained by these brief prayer circles than for any other element in our preparation.

8. *Finances.* We have practically none. All readers, directors, stage and chair carriers, our major-domo (who oversees lighting, seating, ventilation) and our secretary (who types notices and cheerfully does endless chores)—all donate their services. Readers usually buy their own scripts and much of their token costumes.

9. *Statistics.* The number of plays presented from 1952 to 1959 was fifty (some repeated). Residents used in one or more reading groups totaled 110, playing 170 different roles. And the average age of readers was 75 to 80.

10. *Results.* We see happy results in the faces and sparkling eyes of the audience crowding around the readers at the end of each play to thank them for the joy and lift of spirit they have provided their fellow Pilgrims here at Pilgrim Place in Claremont, Calif.

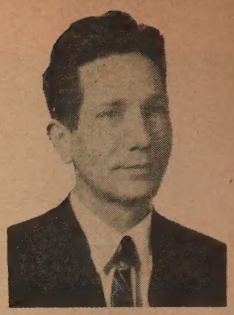
SHORT PLAYS WE READ

Christmas: *A King Shall Reign* (Wefer), *The Bishop's Candlesticks* (McKinnel), *Dust of the Road* (Goodman), *Flight into Egypt* (Wilder), *Uncle Jimmy vs. Christmas* (Eastman).

Lent: *The Boy with the Cart* (Fry), *The Terrible Meek* (Kennedy), *He Came Seeing* (Hamlin), *Eternal Life* (Eastman).

General: *Brother Juniper* and *Sister Clare* (Housman), *Neighbors* (Gale), *Bread* and *The Doctor Decides* (Eastman), *The Twelve Pound Look* (Barrie), *Spreading the News* (Lady Gregory).

ELMER J. F. ARNDT



In response to Dr. Henry P. Van Dusen's article in the September 17 issue, the chairman of the Commission reminds us that . . .

The Statemen

THE Commission to Prepare a Statement of Faith hoped that this statement would, among other purposes, stimulate theological study and discussion. President Henry P. Van Dusen's article, "The Holy Spirit and the United Church," in the September 17 issue of *United Church Herald,* is to be welcomed as the first indication that the statement adopted at the Oberlin General Synod is achieving that objective.

Whether or not the article produces many letters to the *Herald's* editors, one may rejoice that the Statement of Faith occasioned a provocative discussion of the Holy Spirit.

Christian Experience

The Holy Spirit, as Dr. Van Dusen makes clear, is a reality known in the Christian experience of God. Without an adequate doctrine of the Holy Spirit the Christian understanding of God is distorted, the meaning of the Christian life is impoverished and the relation of God to his creation is misrepresented. Moreover, the doctrine of the Holy Spirit is inseparable from the doctrine of the church, as the history of the Christian movement makes abundantly clear.

The statement's adoption by the General Synod is not the final stage in the process. Rather, this action is a recommendation to the churches to subject the statement to "unhurried scrutiny and discussion." The General Synod voted to continue the Commission to Prepare a Statement of Faith in order that the results of such scrutiny and discussion might be gathered and possible revisions recommended. Clearly, the continuation of the commission indicates that a report to the next regular meeting of the General Synod is expected. Such a report will provide an opportunity for further discussion and for such revisions as may commend themselves. In the meantime, it is hoped that the statement will be discussed and used in the churches as well as in the synods, associations and conferences.

It needs to be well understood that the formal adoption of the Statement of Faith—whether by the General Synod, by synods, by associations, by conferences or by local churches—is not the final or even the most important action. The usefulness of the statement will be proved by its use in congregational worship and by the extent to which it directs attention to the essential Christian proclamation. Its value will be attested not by the number of adoptions but by its usefulness as a vehicle for testifying to the faith "commonly held among us" and for inciting to a profounder and more ample apprehension of that faith.

Indeed, it would be contrary to the whole undertaking of drafting a statement of faith for the United Church of Christ for any formulation, whether in the present form or in a revised form, to become at any time "sacrosanct, immune from revision and improvement," to use Dr. Van Dusen's words. That any statement of faith should become "sacrosanct, immune from revision and improvement" is a conception of the nature of a statement of faith alien to the thinking of the commission and—one may say—of the United Church.

There is a second possible misapprehension that needs to be dispelled. Dr. Van Dusen rightly does not call the Statement of Faith a creed. He does, however, write of the statement in a context in which he uses such expressions as "creeds" and "creedal affirmations" —as, for instance, in his next to last paragraph.

Divine Nature

Although it is true that the two opening words of the Statement of Faith, "We believe," translated into Latin would read *credimus*—the first person plural form of the verb from which our English word "creed" is derived—the expressions "statement of faith" and "creed" are not synonymous. The distinction is especially important in reference to Dr. Van Dusen's article, since in it "creed" very often means a doctrinal definition in which the correct or "right" teaching is defined.

The Statement of Faith is not a doctrinal definition. While it is trinitarian, it does not define the doctrine of the Trinity; it refers to the human and divine natures of Jesus Christ, but it does not define a christological doctrine; it testifies to the bestowal of the Holy Spirit, but it does not pretend to offer a complete doctrine of the Holy Spirit.

To underscore the character of the

Dr. Arndt, chairman of the Commission to Prepare a Statement of Faith, is professor of historical theology and Christian ethics at Eden Theological Seminary. Photo by courtesy of the seminary.

In the September 17 issue President Henry P. Van Dusen of Union Theological Seminary, New York City, writing about the Statement of Faith said in part: "The inadequacy of this statement regarding the Holy Spirit is a twofold one. It is an inadequacy of omission and of commission—in what it leaves out and in what it affirms. 'He bestows upon us his Holy Spirit.' The economy, not to say parsimony, of phraseology stands in striking contrast to preceding paragraphs in which the parallel affirmations regarding God and Jesus Christ are spelled out.

"When a member of the United Church is asked, 'What is the significance of the Holy Spirit? What does the Holy Spirit do?' if he is loyal to his church's Statement of Faith, he will reply unhesitatingly, 'The Holy Spirit creates and renews the church.' Since the statement tells him nothing else that the Holy Spirit may be expected to accomplish . . . the member is likely to assume that relationship to the church exhausts the meaning and activity of the Holy Spirit."

# of Faith is not a Creed

Statement of Faith as a testimony rather than a succinct doctrinal summary is not a device for avoiding serious theological questions or criticisms. Obviously, the Statement of Faith must meet the test of theological validity. If the theology it implies is unsound, the statement is unsound.

Common Faith

However, to expect to find a summary of doctrine in the statement is to use a different criterion from that which guided its composition. The statement is a recital of the deeds of God. This has been said before and, perhaps, needs to be said again and again. The statement did not arise out of the exigencies of theological controversies. It arose out of the need to testify to a commonly held faith in the words of our own time.

The statement is not meant to be a revision or supplementation of older statements. Again, to disclaim such an intent does not in any way imply any disparagement of theology. One hopes that the United Church of Christ will encourage serious theological work which, appropriating the great heritage of the ancient church Fathers, the doctors of the Middle Ages and the Reformers and their successors, will make a solid contribution to the understanding of the faith. The Statement of Faith does reflect theological thinking that is current in the United Church but it is not an extended doctrinal statement of the sort, for example, included in the Bases of Union of the United Church of Canada.

With these clarifications of what the Statement of Faith intends and what it does not intend, we come to the heart of Dr. Van Dusen's complaint. Dr. Van Dusen wrote: "The stark frugality of the United Church's description of the Holy Spirit dates its comprehension of this element in Christian faith in the precreedal centuries." We are not here concerned with the truth of the historical judgment. The present question is the alleged "stark frugality" of the description of the Holy Spirit.

The basis for such a charge is quite clear. Dr. Van Dusen reads the Statement of Faith in such a way that all he can find about the Holy Spirit is the sentence: "He bestows upon us his Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races."

That Dr. Van Dusen reads the statement in this way is evident from his comment on the second clause of the sentence quoted. "Since the Statement of Faith tells him nothing else that the Holy Spirit may be expected to accomplish . . . ," he writes, "the United Church member is likely to assume that *relationship to the church* exhausts the meaning and activity of the Holy Spirit." Here is made explicit the alleged twofold inadequacy of the statement: an inadequacy of omission—"nothing else that the Holy Spirit may be expected to accomplish"—and an inadequacy of commission—"*relationship to the church* exhausts the meaning and activity of the Holy Spirit."

The fundamental point here is a larger issue than what the statement says or does not say about the Holy Spirit. It goes to the total character of the statement itself. Dr. Van Dusen's mode of interpretation recasts the statement into a several-fold form in which "parallel affirmations" are made regarding God, Jesus Christ and the Holy Spirit.

God's Deeds

Only with such a reconstruction of the statement could Dr. Van Dusen write: "The economy, not to say parsimony, of phraseology in this declaration stands in striking contrast to the preceding paragraphs in which the parallel affirmations regarding God and Jesus Christ are spelled out with some fullness."

This sort of reading of the Statement of Faith flies in the face of its evident structure. The statement does not make an affirmation about God with which other affirmations about Jesus and the Holy Spirit are parallel. It recites the deeds of God. Among the deeds recited are his coming to us in Jesus Christ and his bestowal of the Holy Spirit. This point is of first-rate importance. The basic structure of the statement is not that of the Apostles' or the Nicene creeds.

The statement emphasizes the unity of God in the diversity of his deeds. God, the "Father of our Lord Jesus Christ and our Father," creates, judges, has come to us in Jesus Christ, bestows upon us his Holy Spirit and so on. The

(Continued on page 32)

A Historic Church

Early history is recalled in bas-relief of Mayflower, Thomas Hooker, Jonathan Edwards, Haystack Meeting.

At the center of Northampton, Mass., where five traffic arteries meet is the new Edwards Church, a historic church with a contemporary outlook. As modern as today, this new $450,000 structure was designed by Harold E. Wagoner of Philadelphia and is a witness to the progressive spirit of the United Church of Christ.

A motorist approaching Northampton from the south on Massachusetts Route 10 sees directly ahead of him this new church with its sharply pitched roof and a spire suggesting hands folded in prayer. Coming closer, particularly at night, he can see through a huge window into the sanctuary, where an 18-foot lighted cross is the focal point of the chancel. The window itself is a reminder not only of Christ's invitation to come, but also of his commission to go into all the world. The invitation of Edwards Church has been such that duplicate services of worship are conducted on Sunday mornings. In the church school, led by Esther M. Newhall, there has been an increase of 50 per cent in average attendance in the children's division alone during the past year.

An adult study class has been formed to give members of the congregation an opportunity to continue their Christian education under learned teachers from nearby colleges. There is a strong music program directed by Doric Alviani, and currently several choirs are receiving training in religious music.

At Edwards Church the mission begins but does not end in Northampton. Students from nearby Smith College, Northampton School for Girls, the Mary A. Burnham School and Clarke School for the Deaf regularly seek the ministry of the church. The ladies of the church operate a thrift shop that provides low-cost clothing for the community, as well as income for their women's work, and every Sunday morning the second service of worship is broadcast for the aged and confined of the community. In addition, two new missionaries recently have been added to the church staff.

ith a Contemporary Outlook

RICHARD B. L. LINDE

Leading the Edwards Church during the building of the new structure and planning its seven-day-a-week program has been a genuine challenge. Unlike suburbia, the population here is not increasing and Northampton, despite its Yankee tradition, is becoming Roman Catholic. Nevertheless, the congregation has so caught the spirit behind the new program and facilities that giving to budget and benevolences has increased 130 per cent in the past five years.

Huge "window on the world" reminds worshipers of Christ's commission to go and preach the gospel.

Lectern of Makassar ebony and Swedish iron bears symbol of God's hand clasping the hand of man.

Contemporary in outlook, the Edwards Church traces its beginnings to 1661, when it was part of the parish founded in Northampton. It is named for Jonathan Edwards, who led the eighteenth-century religious revival in the colonies known as "The Great Awakening" and served the people of Northampton from 1727 until he was dismissed in 1750. A letter in Edwards' handwriting may be seen in the narthex of the new church. Edwards Church was organized as a separate congregation in 1833.

The early story of Protestantism in the Northampton area is told through four carved stones set into the outside transept. In bas-relief is the Mayflower, which brought the Pilgrims to Massachusetts in 1620. Next is Thomas Hooker, sometimes called "the father of American democracy" and the first minister in the Connecticut River Valley in which Northampton is located.

A third carving is of Jonathan Edwards and the final stone depicts the "Haystack Meeting" at nearby Williams College, which in 1806 led to the beginning of the American foreign missionary movement and the formation of the American Board of Commissioners for Foreign Missions.

Although there are few truly colonial buildings in the city of Northampton, the contemporary Edwards Church has sought to retain the spirit of its hardy New England forebears. The pew in which the Calvin Coolidge family worshiped as members of Edwards Church was transferred from the old building and placed inside the main door of the present sanctuary as a memorial to the late President. The natural stone of the chancel walls and church exterior suggests the rugged terrain of the countryside and the steeply pitched slate roof conveys the feeling of a northern location.

The spirit of history is continued on the lectern. Here a carving representing the hand of God reaches down symbolically to clasp the hand of man in his "covenant with God."

The solid white marble of the communion table is from the quarries of neighboring Vermont. Central between lectern and pulpit, it is set away from the chancel wall to emphasize that in our free tradition worshipers gather around the table of our Lord rather than before an altar.

Dedication Services

The new Edwards Church was dedicated in February 1959. The Rev. Dr. Albert J. Penner, minister of the Massachusetts Congregational Christian Conference and former minister of Edwards Church, preached at the Sunday service opening the week of dedication, and the Rev. Dr. Fred Hoskins, minister of the General Council of Congregational Christian churches, gave the sermon at the formal service of dedication on Friday evening.

Selected as the dedication theme was a verse from Paul's letter to the Ephesians. Inscribed on a piece of marble from the ancient city of Ephesus and set into one of the sanctuary walls was the scriptural reference *Ephesians* 3:20-21. There these words of praise will live on as a testimony and a reminder for all who pass by: "Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen."

Mr. Linde is minister of the Edwards Church (Congregational) in Northampton, Mass. Photos by courtesy of the author.

What is the secret of happy and productive living?

ARTHUR L. SWIFT JR.

WHERE DO some people find the energy? Why are they so enthusiastic? How do they achieve so much? What's the secret? Don't they ever get worn down by routine and tired of doing the same things over and over before their day's work is done?

Surely it's more than a mere bubbling up of animal energies, more even than youth with its strength and hope. There must be some helpful answers to our questions, some rules on ways of living that account for this zestfulness, this sense of power under direction, this forthright joy in living, which we so envy in those who have it. Let us see if out of others' wisdom and our own experiences we can set down a few of these rules.

1. Let's put first the simple and obvious need to be realistic, to face the facts. That sounds easy. But how often we won't let ourselves see the uncomfortable and disturbing truth. We cheer ourselves by refusing to face our own obvious lack of will or courage or wisdom. Then we wonder why we don't stay cheerful. We can fool some of ourself all of the time and all of ourself some of the time but we can't fool all of ourself all of the time. And so our trumped-up joy fades and we feel more discouraged than ever.

Put it another way: Be honest with yourself in terms of your own abilities and the difficulties you meet. Don't break your heart over impossible dreams that refuse to come true. In the long run it will wear you out, destroy self-confidence and the zest for living. In simplest form—face the facts!

2. The second rule, like the first, doesn't point to the source of the power we're seeking but it, too, tries to clear away some of the negative forces that operate against it. It's a very practical and obvious rule and, like the first, sounds easier to follow than it really is.

Let's phrase it this way: Show common sense in the direction and use of your energies. It's easy to burn oneself out unnecessarily and to take a martyr's joy in doing it. The harried mother is sometimes worn out because neither her husband nor her daughter can be trusted to do things as they ought to be done—a situation easily created by her lack of confidence and appreciation, and her abuse of her own strength and ability. The athlete knows that there's a time to slow down, to husband one's strength, and a time to sprint, spending all for victory. Our second rule in simplest words is: Don't waste your strength.

3. Now it's time that we were a bit more positive in the rules we write, although not yet at the heart and center of what we seek. We'll write the third rule this way: Take time to savor life if you would hold your zest for living. To gobble up life without pausing to taste it will not sustain your spirit in health.

Be sensitive to life's beauty. Nature, even in the midst of a city, is not very far to seek. Modern life is rich in music, art, drama, if only you'll use discrimination in what you see and hear. Movies, radio and television at times serve truth and beauty, gross as their abuse of these may often be. There are noble and creative minds to meet between the covers of great books of prose and poetry. So many busy people are starving for these things in the midst of the plenty they have been too busy to see. Our third rule is: Take time to live and enjoy life.

4. Our fourth rule is a special application of the third—just as simple and just as hard. Make room for friends and enjoy them. A life but narrowly shared is a life but partially enjoyed. The best and the most exciting things of life are tame and flat if we must meet them all alone. Friendship gives them a new dimension, a new depth. The love of neighbor is more than a civic duty. It is a spiritual delight. To see life through the eyes of others is to know it better and to enjoy it more. Let's use just four words for rule four: Make room for friends.

5. The fifth rule is more personal and more exacting. To follow it one sometimes has to do a lot of studying and thinking. But it sounds as simple as the other four. Find a controlling purpose, a sense of direction, a cause, a goal worth living for and dying for. Our lives are mostly guided by mixed and contrary motives. Life is something that happens to us. We are swept along by it as by a river in flood. No wonder that the aimless life is not a zestful one. Vigor comes with the challenge taken, the goal envisaged, the purpose clear. We don't want to see the end from the beginning. That is to rob life of adventure. And so our fifth rule is simply this: Find a cause to live and die for!

6. The sixth and last rule is the most personal, the hardest and most natural of them all. Have faith in God's unfailing strength and love. Everything else we've tried to build into a joy of living will come tumbling down unless it stands on this foundation. For stretch our minds as we may to comprehend the cosmos and the seeming accident of human life lost in its awful emptiness, we can't dodge the ultimate fact that, if there is no God to whom to trust our tiny, transient enthusiasms and devotions, there can be no enduring reason for courage and conviction, no cause to get excited or hopeful about.

Isaiah summed it up in the following well-known words: ". . . they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." This superbly commends to us our sixth and last rule, which we can summarize in words of one syllable: Have faith in God.

Six rules in all—each easy to say, each hard to follow. All taken together they might make a lot of difference in the amount of enthusiasm, the zest and joy with which we tackle life. If they sound intelligent, really based on others' wisdom and our own deepest experience, perhaps we should seriously follow them.

———

Dr. Swift is professor emeritus of church and community, Union Theological Seminary, New York City.

The X factor in the new church-school curriculum*

**This is the second in a series of five articles to be published in the* Herald *on the new church-school curriculum. In this article Prof. Shinn deals with "Christian theology and Christian education." Succeeding articles will be written by James F. Pfeufer, Phoebe M. Anderson, Carolyn E. Goddard and Merle L. Easton.*

ROGER L. SHINN

EVERY program of Christian education has a theology—unless it has two or three conflicting theologies. The word "theology" is never used in the early grades of the church school. It may be rarely used even among adults. But theology is there. No Christian can avoid it.

Theology is simply the intellectual aspect of Christian faith. It is not all of faith but it is part of all faith. A religion without an intellectual content would be an emotional blur. It could never be told to another person because words require thought. It could never guide conduct. Probably it could not exist even for a brief time because man is (among other things) a thinking being.

Thinking Christians

Certainly the Christian faith gives major importance to thought. It stems from the word of God and the words that convey that word. It interprets written Scriptures. It has a mission in a complex modern world, which it seeks to understand. Far more than most religions Christianity asks every believer to use his mind. And every thinking Christian is to some degree a theologian.

When our churches delegate some of their members to develop a curriculum of Christian education, they entrust them with a theological task. The United Church curriculum embodies a theology. The builders of this curriculum have not constituted themselves into a Vatican, which can issue theological edicts. The Christian education program does not lay down a party line or aim to punish heretics. In fact, part of the theology of this curriculum is a demand upon teachers and students to do their own thinking and make their decisions about belief. Nevertheless, the planners and writers of a curriculum must express a theology in that curriculum.

Any church school and any curriculum teach theology in two ways—by deliberate purpose and by implication. Let us examine each of these in turn.

The first method involves instruction in the Bible and in the beliefs of Christians. Or it raises questions that trouble people and brings to the questions the resources of Scripture and the Christian heritage. Students, studying this heritage as it speaks to their own world and personal experience, develop their convictions. They decide, or perhaps they discover, what they believe.

What is the place of authority in this process? Christians acknowledge the authority of the God revealed in Christ; that is why they are Christians. But the recognition of that authority, and the realization of its continuous meaning in life, is a process that goes on repeatedly in the midst of daily decisions.

Because the Christian community over many generations has worked out its interpretation of the Bible and its beliefs, the Christian will give those decisions great weight. But no reliance upon the past can relieve the contemporary church of responsibility for study and decision. Theology is always unfinished. The teaching of theology in the church school combines fidelity of commitment with willingness to explore.

The second method of teaching theology is less direct—and perhaps, therefore, all the more powerful. All education involves goals and often the real goals are not the ones that people state. Week by week the church school indoctrinates people in its real purposes and the theology that springs out of them. This theology may be very different from the theology of formal instruction.

Implicit Theology

For example, suppose the printed lesson materials teach God's love for all persons and Christ's call to sacrificial obedience. That belongs to the formal theology of the church school. But suppose a local church excludes people because of their race. It so concentrates on its building program that it neglects the Christian world mission. Its parents and teachers obviously want to be respectable, prosperous citizens who never make any significant sacrifices. All these belong to the implicit theology of the church school, which will influence students more than the formal theology.

Educational methods, too, have implicit theologies. Church school A (though it never would say so) treats children as empty jugs to be filled with religious instruction. The teacher, like the pump at the waterworks, tries to build up enough pressure to send religion into all the waiting students. Church school B lets children experiment in living happily together with nice

(Continued on page 34)

Dr. Shinn, an E and R clergyman, is professor of Christian ethics at Union Theological Seminary, New York City. Photo by courtesy of the seminary.

ON THE 12TH ANNIVERSARY OF THE CHURCH OF SOUTH INDIA THE AUTHOR DESCRIBES . . .

The Church A

Deaconess Carol Graham was instrumental in founding the "Sisters of the Church" order.

HAVE YOU heard of Congregationalists, Anglicans, Methodists and Presbyterians all worshiping and working together in a united church?

Despite pessimism from some quarters it is being done. What's more, they are enjoying it and learning much about one another's form of worship and vitality of faith. For twelve years they have been worshiping and working together in the Church of South India.

New Pattern

To trace the beginnings of this fascinating story would be difficult in the space available. It began officially on September 27, 1947, when these four denominational groups united to form the Church of South India.

Four principles of doctrine provided the basis of their union: (1) the Bible as the word of God; (2) the two creeds —Apostles' and Nicene—as witnessing to that truth; (3) the two Gospel sacraments of baptism and communion; and (4) the ancient threefold order of bishops, presbyters and deacons.

Since 1919 missionaries and nationals had worked toward a new pattern for the church in India. They were convinced that there must be a new, strong, independent church that would be self-supporting, self-administering and self-propagating.

Old yet new, the Church of South India has never considered itself primarily a merged church. Rather, it is a fuller expression of different traditions exemplified by one organization. In the words of its Constitution, the Church of South India believes the purpose of union is "to bring together divided members of Christ's body into one organization, united in the universal church of all who acknowledge the name of Christ."

To many Christians the year 1919 also marked the emancipation of the Christian church in India. Until then Christianity was regarded by many Indians as the religion of the foreigners who had dominated parts of the country for over 300 years.

This union, however, had national and international significance. No longer would the church be looked upon suspiciously as a foreign "pocket" in India. At its first synod the Church of South India openly pledged its loyalty to the new Indian Union. In the revised liturgy, prayers are offered for the rulers of the Indian nation in every Sunday service of worship and for the President and Prime Minister.

In many sections of the world the inauguration of the Church of South India in St. George's Cathedral, Madras, was looked upon as one of the boldest steps forward in Protestant unity.

Rapidly changing situations demand changed attitudes. It was long felt that if the church in India remained a mere model of foreign churches without being integrated into the life and activity of the country, the growth of converts would be limited. Evangelization was no longer to be conceived as solely the responsibility of missionary societies in New York and London. The young church, facing a nation that is 97 per cent non-Christian, must therefore assume responsibility for evangelization.

Geographically the Church of South India extends almost 1,000 miles from Cape Comorin to Hyderabad and from Mysore to Madras, a distance of about 300 miles. Of the 393 million people in India nearly ten million are Christian —Protestant, Catholic or Orthodox.

After twelve years of union and experimentation, the Church of South India now numbers well over a million members speaking six languages and representing varied cultural patterns and customs. There are more than a thousand clergy in the church, most of them Indians, while half of the fourteen bishops are nationals.

Lay Leadership

Laymen have an important responsibility in the leadership of the church. Although the response has admittedly not been strong, their task is to train other laymen in the church's evangelistic program. Over 12,000 lay preachers, elders and deacons perform this type of voluntary service without remuneration simply because they "believe in it." Making real the meaning of the Christian fellowship depends largely on their zeal and witness.

Bishop J. E. Lesslie Newbigin, former Bishop of the Church of South India in Madurai, emphasizes the need for more voluntary service to "make non-Christians realize what we are trying to do, grasp the reason why we are trying to do it and understand what we mean when we talk about the work of God in Christ."

Women also have a prominent part in the church. The Women's Fellowship, organized six months after the church union, has an active membership of over 75,000 women in all dioceses. On the campus of the Women's Christian College in Madras a training school has

---

The Rev. Dr. Levai is vice principal of Voorhees College, Vellore, South India. Photos by the author.

BLAISE LEVAI

Work In South India

been started for women workers, who receive practical training in Bible study, social service, teaching illiterate women, helping the sick in homes and hospitals and assisting Red Cross welfare centers.

Cooperative Basis

"Sisters of the Church," an order founded by Deaconess Carol Graham in 1952, is a distinctive organization of women dedicated to full-time Christian service. Members are required to take at least one year of theological training and are commissioned into the order after a probationary period of three years on reaching the age of 30. Although members of the order may serve in various ways as teachers, nurses or evangelists, they have a common bond in emphasizing devotional life, self-discipline and personal witness.

The Church of South India maintains a large number of schools, hospitals and agricultural trade institutions in every diocese, functioning on a cooperative basis with other denominations throughout the world. Wherever possible, the Church of South India shares in the maintenance of these institutions. Hospitals like the Vellore Christian Medical College Hospital, founded by Dr. Ida S. Scudder, are run on such a union basis. This institution is one of the largest interdenominationally supported projects in the world, representing fifty-six churches and mission boards in the U.S., Canada, Australia and United Kingdom.

Large colleges like Madras Christian College and Women's Christian College in Madras are similarly managed through a friendly cooperative arrangement with other churches. Theological seminaries, orphanages, schools for the blind, leprosariums, TB sanatoriums are maintained as union institutions.

"These institutions," points out the Rt. Rev. Dr. David Chellappa, the first Indian Bishop in Madras, "are more than 'proselytizing' agencies; they are the expression of the Christian spirit, the outflow of Christian compassion. We in India are free but not independent in the sense of being self-sufficient and it is the path of wisdom not to spurn help that is offered from an altruistic motive."

Many people ask whether the day of foreign missions in India is over and what is likely to be the future of the Indian church. Both are difficult to predict. It is recognized that the church must be less dependent on the West. The Church of South India, however, will continue to need missionaries until adequate Indian personnel and resources are available. The real test for the church in India is still to come.

Common Witness

In reviewing the new pattern of the church in India, Bishop Chellappa is convinced that "the Indian church per se has no virtues; its chief justification is that it may better proclaim the gospel. By that test," he declares, "every church stands or falls."

An overidealized picture of unity is not justified. Frustrations are many and progress in unity is restricted and slow. Despite many complex problems, the members of the Church of South India intend to continue to worship, witness and work together.

The Church of South India is one of the most intriguing undertakings in interdenominational understanding. This interfaith ideal of "unity in diversity" works. The secret may be in the words of an old evangelist:

"Being all of them near enough to the cross to touch the wood, they are near enough to touch each other."

One of the attractive new sanctuaries being built by Church of South India.

The principal of Women's Christian College, Madras, chats with students.

Since only 12 per cent of Indians read, literacy is a problem for the church.

WORK CAMPERS SPEED BALES OF CLOTHING TO THE WORLD

THEODORE A. BRAUN

Ecumenical Voluntary Service Project workers wrap and stencil code numbers on bales of clothes.

IN THE rolling hills of western Maryland there are two towns that hold keys to the world's destiny in their hands. Each of them has an answer to the crucial problems of international tensions and conflict. The two towns, Frederick and New Windsor, are only twenty-three miles apart but their answers place them at opposite ends of the world.

In Frederick, at Fort Detrick, our Government is preparing for chemical and biological warfare. Germs and toxins and the means of spreading them are being perfected there to enable us to conquer a nation without destroying the buildings, factories and tools that might have postwar value. We shall be able to strike a whole population—adults, children, babies—either with temporary physical or psychotic disability or with permanent destruction.

Already the Government has begun "Operation Blue Skies," a campaign to get the American people to support this means of warfare, and various military men, such as Maj. Gen. William M. Creasy, Gen. J. H. Rothchild and Maj. Gen. Marshall Stubbs, have spoken in favor of it.

Twenty-three miles away in New Windsor is the Brethren Service Center. Here on the grounds of an old college campus is a most remarkable community—a beating heart of compassion that sends out life-giving services across the whole earth. From New Windsor, heifers, goats, chickens and other livestock are sent overseas in the name of the Christian churches. Plans are made for refugees to be settled in the United States. Students and exchange profes-

---

Theodore A. Braun, an E and R clergyman, is chaplain to the university at Pennsylvania State University, State College, Pa. Photos by Westminster Studio, Westminster, Md.

*Information regarding opportunities for ecumenical voluntary service in 1960 may be obtained from the Rev. C. Frederick Stoerker, associate secretary for ecumenical voluntary service projects, 475 Riverside Drive, New York 27, N. Y.

sors from Europe are placed in homes and schools across the nation. In New Windsor volunteers of the Church of the Brethren are prepared for a year or two of service in this country or abroad. And in the Church World Service warehouse clothing that has come from churches in the eastern part of the United States is processed to be shipped to the far corners of the earth. No other area in the country has such a reach or such a cure for the world's sickness.

It was therefore natural that the World Council of Churches should decide to hold one of its forty-six international work camps in this unique locality.* But the World Council tried one new experiment that was noteworthy.

Exciting Complexion

Most of its Ecumenical Voluntary Service projects continue from five to eight weeks in order that sizable work projects may be completed. However, three two-week camps were held last summer at New Windsor to give secretaries, directors of Christian education, nurses and others with short vacations a chance to participate. Thus a new and exciting complexion was given to the work camp constituency and fellowship. Young people from all over the United States, as well as from Japan, Indonesia, Canada, Brazil, Switzerland, Germany, France and Denmark, joined hearts and hands at New Windsor this past summer to help speed the gifts of the churches of America on their way.

What happens when styles change or clothes are outgrown or a person who has two coats wants to share one—and these are sent to the Church World Service Center at New Windsor? This clothing comes by mail, truck or personal delivery and the boxes and duffel bags are often piled to the ceiling. Then volunteers of all ages, both from the center and from nearby churches, help process the clothing.

Shoddy clothes are eliminated as are shoes with spike heels and pocketbooks. The wearable material is separated into men's, women's, older and younger children's lots and these, in turn, are divided into summer and winter weight. Sometimes clothing is repaired, washed or dry-cleaned if necessary. But most of it comes in very good condition, often freshly dry-cleaned, sometimes new.

The separated clothing is then carefully packed with moth crystals and baled; the bale is covered with waterproof paper and burlap, then stenciled with weight and contents and, finally, with its destination. The bales are then carried by truck to the nearest port, where they are loaded on board ship for their journey of mercy, making *Matthew* 25:36 come alive.

And what happens when the bales are opened? Men and women have been so moved by the sight of this tangible evidence of Christian concern that they can convey their gratitude only through a silent handshake or hug.

July 1, 1959, to June 30, 1960, has been designated as World Refugee Year (*see* United Church Herald, July 2), and Christians all over the country are inspecting the contents of their closets and wardrobes with a renewed sense of responsibility and stewardship. The Church World Service Centers at New Windsor, Md.; New York City; Nappanee, Ind.; St. Louis, Mo., and Modesto, Calif., are ready to receive all that is ready to be shared and to forward it quickly to where it is most needed.

East meets West—over an armload of clothing that is ready to be packed.

Better Quality

More and more emphasis must be put on quality as well as quantity. A better grade of used clothing than that now being contributed is needed so that refugees will not only be kept warm but may be dressed well enough to take their places in the world with self-respect. The sign on the wall above our sorting table puts it well: "If ours are to be gifts of love, they cannot appear to be crumbs from the table of the rich."

The group of work campers who served at New Windsor this past summer—each of whom paid $40 for the privilege—is now scattered to many parts of the world. As winter sets in again our thoughts go out to Europe, the Middle East, Hong Kong and the other destinations that we saw stenciled on our bales. In a special way we remember New Windsor, the symbol of the Christian concern and mutual burden-bearing that bind the church to the whole world. We pray our nation will choose this answer to the world's problems and not the other represented by the laboratories just twenty-three miles away.

Shown above are eleven campers representing five countries. Author kneels at right.

Although U. S. farmers are producing more foodstuffs than any others in the world . . .

THERE IS A CRISIS

Premier Khrushchev learns of U.S. farmers' rising productivity on visit to farm of Roswell Garst (right), Coon Rapids, Iowa. An interpreter stands at center.

THE EDUCATION and discipline of the American farmer are undergoing a vast change. In the process the training and refining of his moral and intellectual nature are leaping ahead at a rate that few, including the farmers themselves, comprehend or evaluate.

Historically, farm life has been idealized. In his letter to John Jay in 1785, Thomas Jefferson wrote: "Cultivators of the earth are the most valuable citizens. They are the most vigorous, the most independent, the most virtuous. They are tied to their country, and they are wedded to its liberty and interests by the most lasting bonds. As long, therefore, as they can find employment in this line, I would not convert them into mariners, artisans or anything else."

Fifty years ago, in transmitting to Congress the report of the first Country Life Commission, President Theodore Roosevelt wrote: "Our civilization rests at bottom on the wholesomeness, attractiveness and the completeness, as well as the prosperity of life in the country."

There is a basic truth in these rhetorical idealizations. Hard work, outdoor life, independence, simple relationship of man to fertile soil and to farm animals, abundance of wholesome food, toughening physical exercise, the sure reward for the plain virtues of diligence, thrift and persistence, and above all the interdependence of the family in the exacting, challenging, difficult, risky job of operating a farm—all of these things make of farm life a distinctive culture. This is a culture quite different from any non-farm group and it is a culture that is in crisis.

Economic Injustice

For one thing the American farmer is the primary victim of economic injustice today. Unfortunately his economic plight has become so involved with partisan politics that it is difficult to get a clear and honest picture of the problems that confront him.

And yet, paradoxically, never before have more definitive, comprehensive or accurate statistics been available on just what the condition of the farmer is in this country. We know, for example, how many hours he works, how much he nets for each hour, how many farmers have telephones, running water, electricity. We know just how much farm housewives spend on clothes, food, recreation. This can be determined in exact detail but it is a story that is seldom told.

Take my own typical farm state of Wisconsin for example. In 1932 less than one farm in ten had electricity. Today about ninety-eight out of every 100 farms have electricity. This is generally true on farms throughout the country. Electricity has made possible the introduction of electrically powered implements of various kinds to speed up farm production. In 1932 there was on the

*This is the first in a series of articles on the "Town and Country Church," the interdenominational home mission study theme for 1959-1960.

Other articles in the series will be written by Rockwell Smith, Alfred C. Bartholomew, Victor Obenhaus, Keene R. Lebold and W. W. Mueller.

Mr. Proxmire is U.S. Senator from Wisconsin and a member of Senate Agriculture and Forestry Committee. Photos by courtesy of Wide World and the U.S. Senate.

SENATOR WILLIAM PROXMIRE

N RURAL AMERICA*

average one tractor for every four farms. Today there are 130 tractors for every 100 farms. Twenty-five years ago in the nation's number one dairy state less than one farm in twenty had a milking machine. Today more than nineteen out of twenty farms have milking machines.

Increased Efficiency

Advances in the science of animal husbandry have been phenomenal in the past quarter century. Hogs produce more meat, cows produce more milk, sheep produce more wool, hens more eggs! The American farmer has become a practical soil chemist and botanist. Accordingly fertilizers, insecticides and an enormous improvement in soil chemistry have greatly increased the productivity of our soil.

The result is that the American farmer has increased his efficiency in the past ten years, not only more than any other worker in our economy but literally three times as fast as non-farm workers.

Nevertheless, life on the farm is still comparatively hard. The farmer works longer hours, receives less for his work. He invests more capital, intelligence and ingenuity but he has less security. In hundreds of thousands of cases he can look forward only to genuine, personal tragedy—the economic destruction of his farm. In thousands of situations he will be compelled to leave or lose his farm during the next ten years, often when he is 40 or 45 or 50 years of age. He will have to go to a city without a trade, without any other skill, and try to earn a living. In this technological age, he will be at the bottom of the economic pyramid with no seniority and no skill to sell in an era of skilled workers and specialists when the man over 40 isn't wanted.

A few months ago *Time* magazine stated: "With cash in his jeans the United States farmer is turning into such a smart dresser that store clerks often cannot tell the difference between the city and farm customers. His wife has already digested *Vogue* and the latest Paris fashions."

Now I'm not very hungry, but I personally will eat an entire issue of *Vogue* magazine if more than one farm family out of one hundred has even heard of it, let alone read it.

The *Time* article continues: "Says the proprietor of Knoust's Party Shop in Phillipsburg, Mo., noting that farmers are among his best customers for cocktail shakers, blenders and bar glasses: 'The farmer around here is an urbane host. The cocktail before dinner is as much a part of his way of life as it is in town.'"

This is the picture, unfortunately, that millions of Americans have of our farmers. Wisconsin is a fairly typical, prosperous farm state. Within the last seven years I have visited personally several thousand Wisconsin farmers. I have never been on a farm where a cocktail has been served. It is true that even in Wisconsin there are a few rich farmers. Where do these rich farmers come from? In my state, they come from Chicago. Their income is derived from corporate profits. It is based on industry. They come to Wisconsin and buy farms. Usually they lose money on the farm but they offset their losses on the farm against other income. They are fine people and fine Americans and successful businessmen. I admire and respect them but they simply are not farmers.

Senator William Proxmire as representative of a major agricultural state is well acquainted with farm problems.

Successful Businessmen

To comprehend the cultural crisis in rural America it is vital to understand this blunt fact—that for all the work our farmers do on their farms, their income from this work is less than one-third, on a per person basis, of the income of those who work off the farm.

In all fairness it must be said that farmers of necessity do additional non-farm work. In many farm families the additional work that the wife or son or daughter does in the nearby village or city constitutes nearly half the family income. But this brings per capita farm income, including the value of all food produced and consumed on the farm, to about one-half that of the non-farm worker.

In Wisconsin the average farmer has an investment of between $45,000 and $50,000 in his farm. The Department of Agriculture indicates that last year (the figures have been about the same in the last three or four years) after he received a return of 5 per cent on his investment (less than half the capital return enjoyed by business) he and his wife and his children earned less than 50 cents an hour for the time they put in on their farm. The American farmer is deeply troubled that the product of his hard work and technical efficiency should turn out to be a curse both to him and to the taxpayer. It's wonderful to be able to take a craftsman's pride in a first-class job of production. It's something else to be told over and over that the consequence of this rich productivity is a wasteful and burdensome surplus.

Like any other human being the farmer wants the product of his work to

Continued on next page ➧

be enjoyed, to be useful. The farmer has a perfectly normal and natural desire to enjoy a reasonable return for his work but in addition he wants to see the product of his work serve mankind. He looks around and sees a hungry world. As a matter of fact he looks around and sees, to a surprising extent, a hungry America.

I want to suggest, parenthetically, one of the rich prospects for the future for the American farmer, for his sense of moral responsibility and Christian concern. Consider a village in India whose people are forced to work all their lives with extremely inadequate tools, scratching a bare subsistence from their impoverished soil. During a successful growing season this typical village may have a surplus of food, but there is no refrigeration or any other means of storing this perishable surplus. There is no road over which this seasonal surplus can be transported to a nearby city to be bartered for better tools, for fruit jars for canning or for the simple items that could break the endless chain of privations. For want of a road the village economy is chained to a treadmill on the brink of famine.

The small pilot projects of the United Nations have shown that surplus food can be used in underdeveloped economies to finance such capital improvements as roads, bridges, schools, canals and the like. Surplus food is converted into human energy and then into capital, which permanently raises the productive power of the economy. This can be done even in the most primitive community where modern methods are hopelessly beyond reach. A road might be built, for example, by paying people in surplus food to carry earth and stones in baskets to the construction site.

Multiply this one tiny village by thousands—as there is ample opportunity to do—in India, in the Middle East, in Africa and in South America. The end result can be a powerful surge of growth, progress and a rising hope for the poverty-fettered people in these areas. I am pleased to be able to say that Congress has recognized the potentialities of such a program and has put its legislative authority behind the "Food for

(Continued on page 35)

Program Suggestions

1959-60 Home Mission Study Theme

SHIRLEY E. GREENE AND SERGE F. HUMMON

CHURCHES are asking for program helps on the 1959-60 home mission study theme, "The church's mission in town and country." Here are some "idea starters" for urban and rural church meetings.

Panels. A "Meet the Press" style program may be used in church and area meetings. Patterned after the TV show, a panel of informed ministers and laity may quiz the person representing the home or foreign theme.

A panel of persons who have studied the home theme materials may select a limited number of pieces to discuss.

A panel of urban laymen and their minister may invite a panel of rural laymen and their minister to an interview on the challenges and opportunities that technological changes are bringing to rural church and community.

Telephone Conversations. A men's group may place long-distance telephone calls to rural ministers and lay leaders asking prearranged questions at specific times during the program period. The remainder of the program may cover other areas of rural life to give balance to the telephone conversations. The telephonic answers can be amplified for the whole audience.

Tours. A group may make a "study tour" of town-and-country work by writing to outstanding rural churches and projects for pictures, descriptive materials and slides of the various aspects of their ministry.

A tour may be made of nearby town-and-country work, covering two to four parishes. Lunch can be taken or served by one of the churches. An interpreter should lead the group, sending ahead questions on which the rural church people may prepare answers.

Speakers. A group may secure a speaker from its conference or synod committee on the town-and-country church, indicating what areas of town-and-country work are to be covered. Or a university student from a foreign country may be invited to speak on rural life in his land.

Films and Filmstrips. The Bureau of Audio-Visuals has a number of films and filmstrips on the home mission theme. Note especially the United Church's "Shadow on the Land," prepared for this year's emphasis. It runs 32½ minutes in color and sound and comes with a discussion guide.

For worship, the filmstrip "This Sustaining Bread," with recorded script, is something different and interesting.

"Who Is a Christian Farmer?" a discussion filmstrip on farming as a Christian vocation, is available for one or a series of meetings and comes with a discussion guide, which will prove most helpful.

Plays. Two one-act plays that may be produced with provocative results are "Deep Roots" by Harold Bassage (in *More Playettes)* and "Acres to Cross" by Helen Kromer. These are available at your denominational bookstore.

These plays are most effective as memorized productions but they may also be presented with the actors reading their parts. Plays are rich bases for later discussion.

Book Reviews. The books prepared specially for the mission study theme are as follows:

People, Land and Churches by Rockwell C. Smith; *On Good Soil* by Wilfred Bockelman; *Church Bells in Many Tongues* by Ralph A. Felton; *This Is the Migrant* and *This Is Your Neighbor* by Louisa Rossiter Shotwell; *Windbreaks* by J. Martin Bailey; *Raising Cane on Huckleberry* by Alice Cobb; *Tumbleweed Boy* by Eleanor Hull; *It Happened This Way* by Frances Nall; *The Singing Bridge* by Rita Puttcamp; and *A Gift of Turtles* by Ella Mae Charlton.

Friendship Press' catalogue provides a short synopsis of each book. All may be purchased from your bookstore.

Every church would do well to encourage wide lay reading of these books through reviews presented before principal groups in the church as part of their programs on this mission study theme.

Shirley E. Greene is secretary for the town and country church, E and R Board of National Missions. Serge F. Hummon is secretary for town and country work of the CC Division of Church Extension and Evangelism, Board of Home Missions.

Women in Fiji Island villages such as the one above are receiving training in nutrition and citizenship through funds contributed by church women in the U.S.

Women to Observe World Community Day

FRANCES S. SMITH

AMERICAN church women are no longer satisfied merely to fill missionary barrels for their sisters around the world.

A quite different era has arrived. Women in the explosively developing countries of Asia and Africa are today asking for training to lead their own people. They want to serve as nurses, teachers, doctors, social workers and technicians for their friends and neighbors, to teach them to read and write, to cook and sew and to exercise their newly gained rights of citizenship.

New Society

The women in American churches are responding in many ways. Through special programs that began early in the fall and will culminate in World Community Day on the first Friday in November, they are learning how to help women in the newly emerging countries to help themselves.

The 1959 World Community Day—to be celebrated November 6 by more than 2,300 local and state councils of church women throughout the country—is focusing attention specifically upon the women of Ghana and the South Seas.

In these two areas more than 10,000 miles apart, the female sex is literally clamoring for the knowledge that will enable its members to improve village life and to take their rightful places in the society now developing.

Under the sponsorship of United Church Women, a general department of the National Council of Churches representing some ten million Protestant and Orthodox women in United States churches, Ghanian women will be aided in establishing training centers to help prepare them for the changing role of women in their country.

There women who come to the capital city of Accra will learn sewing, cooking, child care and citizenship. They will then return to their own villages to pass on their newly acquired skills and to inspire other members of their sex to take a more active part in community life.

Similarly, the women in the Pacific islands have asked for training in nutrition, hygiene, infant care, citizenship and the development of women's groups. Marjorie Stewart of Belfast, Ireland, a specialist in working with such people, is now carrying out a two-year pilot project for United Church Women on the island of Aitutaki in the Cook Islands, where Captain Bligh stopped in the sailing ship Bounty in 1789, and in the British Solomon Islands Protectorate, where 98,000 Melanesians live.

"The new role of women as their emerging countries progress toward self-government is the most profound development taking place in many parts of the globe today," said Mrs. Francis B. Sayre of Washington, D.C., national World Community Day chairman, in announcing the forthcoming observance.

"As cultural patterns and social systems shift along with political frameworks, these dramatic changes are affecting family and community relationships and are opening new doors for women. The church must help to hasten the emancipation of these women."

Refugee Year

Another facet of World Community Day is United Church Women's education for peace program, noted Mrs. Esther Hymer of New York, national director of the annual observance. This year's theme is Partners for Peace. First steps toward this partnership include the development of a sense of world community. Study groups will focus on the work of the United Nations to meet the needs of the new nations, the role of women and the responsibility of the church.

Since this is World Refugee Year, layettes and children's clothing for those millions now living in refugee camps will be collected and shipped overseas. Some thirty million persons are refugees today, it has been estimated. Thousands remain in European camps, the tragic heritage of World War II; millions are in the Middle and Far East, left homeless and in desperate need by war and revolution. There is no hope that they will enjoy the rights of homes, security and education as set forth by the U.N. Human Rights Commission in its Declaration. Most of these people are not only homeless but are undernourished and in ill health as well, Mrs. Hymer pointed out.

Last year one large council of church women reported that it held a "sacrificial luncheon consisting of rice, brown sugar and a cup of tea as a reminder of the women in other lands whose daily fare usually consists of less than this."

Another council noted "forty school children were gathered from the rural grade schools to sing folk songs of other countries for the observance." And in one area foreign students from a nearby university discussed economic and social conditions in their homelands. Through such programs Americans will learn of the needs, hopes and fears of women around the world.

Photo by courtesy of United Church Women.

NEWS

WITHIN THE UNITED

CC CLERGYMAN WINS POETRY PRIZE

A NEW ENGLAND Congregational Christian minister has been awarded first prize in a poetry contest sponsored by the *American Scholar*. He is the Rev. Arnold M. Kenseth, minister of the South Congregational Church in Amherst, Mass.

Mr. Kenseth's poem entitled "Death and Resurrection" was selected for top honors out of over two thousand poems submitted to the contest by poets from forty-eight states and the District of Columbia.

A graduate of Bates College and Harvard Divinity School, Mr. Kenseth has had his poetry published in *The Atlantic Monthly, Theology Today* and *The Christian Scholar*. A volume of his poems entitled *A Cycle of Praise* was published in 1952. He has been minister of Union Congregational Church in Andover, Mass., and chaplain to Protestant students at the University of Massachusetts in Amherst.

Now 43 years old, Mr. Kenseth has been writing poetry since childhood. "For me, the writing of the poem has its own rewards," he says. "I like its call to honesty, to no compromise in what the senses see, what the language tells and what the whole being affirms.

"I am voluntarily and gladly a Protestant minister. I give full assent to the watchword of the Reformers that 'the chief end of man is to glorify God and to enjoy him forever!' I am not unmindful nor unmoved by those gifted writers of the present age who cannot say this with me. . . . I know their feeling; I admire their genius. Yet I take my own way and settle for a poem or two that may, who knows, speak to the praise of God and to the faith of men." Photo shows Mr. Kenseth with his wife in the living room of their home in Amherst.

NORTH CAROLINA CONGREGATION DEDICATES NEW CHURCH

GRACE Evangelical and Reformed Church of Newton, N. C., recently dedicated the new $450,000 church and church-school buildings shown in the accompanying photograph. Designed in rural English Gothic style, the new buildings are constructed of handmade brick and provide ample facilities for the many-sided program of this congregation of 350 members.

The interior of the sanctuary is semi-contemporary in design, the organ and choir stalls placed in the nave rather than in the chancel, thus enabling the organist and choir members to give better support to the congregational singing. At the same time, they have an unobstructed view of the altar and pulpit.

Leaded stained-glass windows in the church and the chapel present scenes from the life of Christ and the early Christian church. Air conditioning has been provided for the sanctuary, the educational unit and the church offices.

The pastor, the Rev. Terrell M. Shoffner, delivered the dedication sermon, and the president of Southern Synod, the Rev. Dr. Harvey A. Fesperman of Salisbury, N. C., brought greetings from the synod. Grace Church, organized in 1845, is the oldest Protestant congregation in the community and one of the oldest in Southern Synod. It was able to dedicate its new buildings with only a small indebtedness.

PASTORS' SCHOOL PAYS TRIBUTE TO PROF. FERRÉ

An unusual feature of the Western Pastors' School held last summer at La Foret, near Colorado Springs, Colo., was a dinner in honor of Dr. Nels F. S. Ferré, who has taught theology at the school for a number of years. Dr. Ferré is professor of Christian theology at Andover Newton Theological School in Newton Center, Massachusetts.

Tributes of appreciation were presented by Dr. Otis A. Maxfield, minister of the Community Church in Columbus, Ohio, and Dr. William F. Frazier, both of whom spoke as fellow faculty members.

Sixty United Church of Christ ministers attended the four-week school in the scenic pine forests of Colorado. They studied such subjects as pastoral counseling, worship, the Bible, homiletics and Christian education. Their teachers were Dr. Allen G. Wehrli, professor of Old Testament literature at Eden Theological Seminary; Dr. Vere V. Loper, minister of First Congregational Church, Berkeley, Calif.; and the Rev. Vernon A. Loescher, minister of Union Church, Hinsdale, Ill. Dr. Stanley U. North, general secretary of the CC Division of Church Extension and Evangelism, was dean of the school.

The citation presented to Dr. Ferré read in part: "The faculty and students of the Western Pastors' School would honor you for scholarship of a high order in the field of theological education. As lecturer and author you have made a profound impact upon the minds and lives of a procession of students at Andover Newton, Vanderbilt University and this school, not to mention numerous other occasions of national importance where you have addressed large assemblages of Christian people seeking to discover for their lives the will of God."

OHIO CHURCH OPENS EDUCATIONAL BUILDING

Last month Paradise United Church of Christ (E and R) of Louisville, Ohio, dedicated its new $350,000 educational building with the Rev. William E. Wimer of Philadelphia as the featured speaker. Mr. Wimer, who is director of adult work and family life on the staff of the E and R Board of Christian Education and Publication, also spoke at a rally of United Church of Christ youth groups of the Canton, Ohio, area held at Paradise Church on the evening of the same day.

The new building provides twenty-three classrooms, three offices, a chapel, fellowship hall, kitchen and lounge. An open courtyard equipped with a fireplace makes an attractive setting for outdoor services.

The chapel is used regularly for an early Sunday morning service and for a children's service held later in the morning *(see photo)*. The chapel is also available for small funerals and weddings and for occasional worship services held during the week.

President Arthur H. Harsh of Southeast Ohio Synod and the Rev. Carl W. Bormuth of Oak Harbor, Ohio, a former minister at Paradise Church, spoke at a dinner in the fellowship hall that climaxed the series of dedication observances.

Paradise Church has a membership of 1,300 and a church-school enrollment of 755. The ministers are the Rev. Robert L. Keiser and the Rev. George A. Robb.

Continued on next page ▸

GERMAN EXCHANGE PASTOR SERVES ILLINOIS CHURCH

A GERMAN clergyman has been installed as assistant pastor of Salem Evangelical and Reformed Church, Quincy, Ill. He is the Rev. Gunther Braun of Freiburg, Germany, who is spending a year in this country to gather experience that he hopes will prepare him for better service to the Evangelical Church of Germany when he returns to his homeland.

An American prisoner of war during World War II, Mr. Braun studied theology at Heidelberg and Goettingen universities and in Basel, Switzerland, from 1949 to 1956. Following his ordination in 1956 he served for one year as assistant pastor at the Trinitatis Kirche in Mannheim and for two years at the Christus Kirche in Freiburg. For the past year he has also been acting housefather for a group of forty boys at the Melanchthonstift, a Protestant home for boys in Freiburg.

An outstanding graduate student, he was selected by his professors, on the basis of his scholastic record, for study abroad. An American student from Yale University Divinity School is presently taking Mr. Braun's place in the Freiburg church on an exchange basis.

Photo shows Mr. Braun *(left)* accepting a copy of the Evangelical and Reformed *Book of Worship* from Harold Hillebrenner, president of the Salem Church consistory. Between them is Salem's pastor, the Rev. Harley A. Krieger.

Following his installation, Mr. Braun was immediately introduced to an annual feature of American church life when he served for two weeks as teacher of a class of sixteen junior boys in the vacation church school. Since the conclusion of that assignment, he has been participating in all of the activities of the parish and performing many of the regular responsibilities of a pastor, including visiting the sick and taking his turn at preaching on Sundays.

Although Salem Church was among the first E and R congregations to be organized among nineteenth-century German immigrants to the Midwest, little or no German is spoken by present-day members. However, Mr. Braun had several years of language study before he came to this country and is rapidly gaining fluency in the use of the English language.

RECORD ATTENDANCE AT LA FORET CONFERENCE

A RECORD number of laymen and women of the United Church of Christ met at La Foret, Colo., late in the summer for a week of inspiration, instruction, fellowship and recreation.

The occasion that brought together 137 persons from all sections of the country *(see photo)* was the annual conference sponsored by the Laymen's and Women's Fellowships of the Congregational Christian churches and by the Churchmen's Brotherhood and the Women's Guild of the Evangelical and Reformed Church.

The men and women who attended were enthusiastic about many aspects of the conference. Most popular was the daily study of the parables of Jesus, led by the Rev. Dr. Eugene S. Wehrli, professor of religion at Elmhurst College in Illinois. This started off each day's activities. Then followed workshops: Stewardship, led by Mrs. L. T. Schoen, stewardship chairman of the National Women's Fellowship; Christian family life, led by Dr. Clarence F. McCall Jr., associate superintendent of the Illinois Congregational Christian Conference; Interpersonal relationships, led by Dr. Dean J. Plazak, a psychiatrist of Boulder, Colo.; and Africa, led by Mary R. Dewar, missionary nurse at the American Board's mission in Angola.

Richard Edie

In the afternoon there were interest groups in worship and drama, recreational leadership, sketching, photography and geology. Evening programs featured speakers and movies on higher education, Africa, worship and drama, and a panel discussion covering all of the morning workshops.

Lucille D. Frost, associate secretary of the National Women's Fellowship, again was conference director. Co-deans were Mrs. Burt Proctor of Corona del Mar, Calif., first vice president of the Women's Fellowship of the Conference of Southern California and the Southwest; and Elmo L. Fischer of New Braunfels, Tex., treasurer of the E and R Churchmen's Brotherhood. Those attending the conference elected as deans for next year Mrs. Paul W. Harvey Jr. of Salem, Ore., president of the Oregon Women's Fellowship, and Dr. Herbert L. Marsh of Princeton, Ill., a Congregational Christian layman.

KENWOOD-ELLIS CHURCH COMMISSIONS MISSIONARIES

KENWOOD-ELLIS Community Church (E and R) is a struggling mission congregation serving the underprivileged community of Chicago's overcrowded and deteriorating South Side. Although the congregation is only twelve years old, it has already contributed two commissioned workers to the denomination and one ordained minister and has sent a son and daughter to the mission field. One young man is presently attending seminary to prepare for the ministry.

The photo was taken at a recent service when the Rev. and Mrs. Myles H. Wallace were commissioned by the E and R Board of International Missions for service in Hong Kong. The Rev. George H. Walker, pastor of the Community Church, is shown presiding at the service.

Myles is the son of H. F. Wallace of Cristobal, Canal Zone, executive secretary of the Armed Services YMCA in that territory, with the YMCA in Shanghai, China.

While they were students at George Williams College in Chicago, Myles Wallace and his wife, Donna, joined the interracial fellowship at Kenwood-Ellis and became active members of the congregation. It was there that he decided to enter the ministry and while attending the University of Chicago Divinity School he was elected president of the congregation's governing council.

Mr. and Mrs. Wallace will teach English and some special studies, and they can enter Indonesia to join the staff of Mennonite Seminary located in the city of Bekasi.

Kenwood-Ellis Church had previously commissioned Mary Alexander and Velma Edwards for full-time church work. The latter is at present a missionary teacher in Japan. The Rev. Joseph L. Bakamore was ordained to the Christian ministry in 1956 and is now a campus minister at Ohio State University at Columbus. Ralph Tyler, a member of the congregation, is attending Chicago Community Divinity School and is student pastor of North Illinois Synod.

Kenwood-Ellis includes people of Negro, Japanese and Caucasian backgrounds among its members. The Rev. Carlton L. Young, of Jamaican background, has recently joined the staff as assistant pastor.

CHICAGO CC CHURCH SERVES INTERRACIAL COMMUNITY

ONE of Chicago's successful interracial churches—Warren Avenue Congregational—recently celebrated its seventieth anniversary.

Housed in a building that once accommodated a membership of 1,100, Warren Avenue Church, with 267 members currently on the roll, receives partial aid in this transitional period from the Board of Home Missions of the Congregational Christian churches and the Illinois Congregational Christian Conference to meet its budget. The church also contributes generously to the program.

Organized in 1889 with 131 members the church grew rapidly during its first quarter century as the community around it developed.

In the late Nineteen Forties the church's community services were expanded to include a half-day nursery, and a few Negro children were enrolled. In January 1949 Warren Avenue Church admitted its first three Negro members.

By the time Puerto Ricans began moving into the area in the early Nineteen Fifties, the church was ready with a full-fledged welcome. The minister and the Mexican-born choir director called on the Spanish-speaking newcomers and invited them to church. By the fall of 1956 there were between 1,500 and 1,000 Puerto Rican people in the area served by the church. A few years later the Rev. Francisco Collazo, a Puerto Rican, was called to become co-minister.

Today Warren Avenue Church is about one-third Negro, one-third Puerto Rican and the remainder life-long residents and Southern white newcomers. Average church attendance is seven-eight with about a third speaking only Spanish. The worship services are bi-lingual except for a mid-service break for prayer and preaching when the Spanish congregation returns to a chapel for a sermon in Spanish.

In addition to the co-ministers, the Rev. Edward A. Rawley and Mr. Collazo, Warren Avenue Church has a part-time assistant, Thomas Williams, a Negro who is studying at Berkeley Biblical Institute. The photo shows the dance performance given for a benefit session in Spanish.

NEWS of the WORLD

BISHOP LILJE NAMED SEMINARY VISITING PROFESSOR

RNS

BISHOP Johannes Lilje of Hannover, chairman of the United Evangelical Lutheran Church in Germany (VELKD), will serve as the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York City for one semester starting January 1960.

A former president of the Lutheran World Federation and a member of the World Council of Churches' Central Committee, Bishop Lilje has headed the Hannover regional church since 1947.

During World War II he was charged by the Nazis with high treason for expressing his Christian convictions and remained in prison under sentence of death for eight months until his liberation by American forces in 1945. He had come into conflict with the Hitler regime as early as 1933 while serving as general secretary of the Student Christian Movement in Germany. In 1935 he was appointed general secretary of the Lutheran World Convention.

As Fosdick professor at Union Seminary, Bishop Lilje will visit other seminaries and educational institutions throughout the United States. The professorship was established in 1953 by a gift from John D. Rockefeller III to honor Dr. Fosdick, minister emeritus of New York's Riverside Church.

100 PERSONS JOIN SPIRITUAL HEALING ORDER

A "PRAYER CORNER" in every Christian doctor's office, as well as religious magazines and music, was recommended recently at the third annual International Conference on Spiritual Healing held in Philadelphia.

Sponsored by the Order of St. Luke the Physician, a non-monastic Protestant Episcopal order dedicated to the ministry of spiritual healing, the four-day meeting was attended by nearly 1,400 persons from thirty-two denominations. Nearly 100 practitioners of spiritual healing were inducted into the order *(see photo)*. Conducting the rite of laying-on-hands are *(left)* Chaplain Edward Winckley of Natal, South Africa, and the Rev. Dr. Alfred W. Price *(right)*, rector of St. Stephen's Episcopal Church, where the meetings were held.

Dr. Price stated that spiritual healing is being explored by official commissions of a number of denominations, including the United Lutheran Church in America, United Presbyterian Church in the U.S.A., and United Church of Canada.

Dr. William S. Reed, Bay City, Mich., a surgeon and a Protestant Episcopal vestryman, declared: "A large percentage of patients need spiritual uplift for their complete wholeness and health. . . . We are no more healthy than we are Christian. Crowded hospitals and mental hospitals . . . tell the story. If some of these [patients] would seek spiritual help first, the doctor might not have to see so many neurotics."

Dr. Reed stated that he prays either silently or aloud for patients in his office and in the operating room.

RNS

SENIOR CITIZENS ORGANIZE TO PROMOTE PEACE

A UNIQUE program called Senior Peacebuilders, initiated in California, is gaining the support of many churches in that state.

"Through this new program," reports the Rev. Elsie Thomas Culver, "senior members of the churches can serve together in their traditional roles of counselor, teacher and peacemaker." Mrs. Culver *(see photo)*, a Congregational Christian minister, is chairman of the Committee on Aging of the Northern California-Nevada Council of Churches.

On the personal and family level, Senior Peacebuilders are counseled, among other things, to become reconciled with those to whom they may have been hostile, to insist on arbitration in family disputes and to tune out unwarranted violence on TV programs.

Community action called for includes cooperation with church and civic groups to relieve racial tensions, formation of discussion groups on ways to promote peace, and visits to other churches and synagogues to learn about their ways of worship and peace programs.

Correspondence with persons in other countries, letters to Congressmen, support of local chapters of the American Association for the United Nations and similar activities are recommended.

MONEY SPENT ON CIGARETTES INCREASES

AMERICANS will spend almost twice as much on cigarettes in 1959 as they contribute to their churches, the United States Department of Agriculture predicted recently. The department said cigarette smoking is on the increase and retail purchases will total nearly $6 billion this year. Total gifts to United States churches are a little more than $3 billion.

In its annual report on the outlook for tobacco, the department said Americans spent a record $5½ billion on cigarettes in 1958.

It estimated that 58 million Americans are regular smokers—35 million men and 23 million women. Average consumption is twenty-four cigarettes a day for men smokers and nineteen a day for women.

A record 460 billion cigarettes will be smoked this year, and for the first time in history women will smoke more than one-third of them, the department said. In addition, the United States will export 19 billion cigarettes in 1959. If present trends continue, the total number of cigarettes consumed in the United States will rise to 570 billion in 1965 and to 740 billion by 1975, the report predicted.

Currently, 50 per cent of the male population of the United States 15 years of age and older smokes regularly, according to the Government survey. Projections indicate that this will rise to 59 per cent by 1965. At present, 36 per cent of women 15 and over smoke.

CHURCH AID RUSHED TO JAPAN

AMERICAN Protestant and Roman Catholic relief agencies, which cooperate in aid distribution programs in Japan, rushed a plane-load of 17,000 pounds of relief supplies late in September to victims of the worst typhoon in the country's history.

Food, clothing, blankets and medicines comprised the initial shipment to the disaster areas by Church World Service, overseas arm of the National Council of Churches; Catholic Relief Services—National Catholic Welfare Conference; and the American Friends Service Committee (Quaker).

Hardest hit by Typhoon Vera was the Nagoya area of central Honshu. Heavy winds, floods and landslides took a national toll of 1,800 dead, more than 1,950 missing, almost 9,000 injured and 970,000 homeless. Damage was estimated at more than $112,000,000.

BOOKS

THE STRUCTURE OF NATIONS AND EMPIRES

By Reinhold Niebuhr *(Charles Scribner's Sons, $5.00)*

REINHOLD NIEBUHR'S most lasting contribution to American religious and political thought is undoubtedly his lifelong endeavor to relate Christian ethics to the vital and burning issues of the day. In the Nineteen Thirties, this led him to open up questions of economic theory and social philosophy, and to test the adequacy of liberalism, socialism and Christian thought in an era of rapid social change. In the Nineteen Fifties he has turned increasingly to the contest that dominates modern life, the struggle between East and West.

Historical Context

In an age when scrupulously objective thinking is rare, both secular and religious America can be grateful for the contribution Prof. Niebuhr continues to make. It may well be that his latest book will prove his most enduring study of the forces and problems of international affairs. At the very least this study of nations and empires is his most rigorous and systematic approach to the problem. It is a study no one can overlook who seeks to understand present-day problems in their broader historical context.

Prof. Niebuhr to be sure has paid heed to the historical dimension of the present crisis in his earlier writings. However, his concern with historical parallels and lessons from the past has never been as explicit. In his words: "The study of the perennial patterns, recurring problems and varied, but similar structures of the political order was undertaken with an eye on our present perplexities. It was prompted by the conviction that our generation, which faced the seemingly novel perplexities of the nuclear stalemate and our encounter with the new secular religion of communism, might be tempted to forget the lessons that the past history of man offers every new generation."

Among the lessons that should weigh heavily on American consciences are those that arise because the United States is a great power. At the end of the eighteenth century Edmund Burke, the British political philosopher, confessed: "I dread our being too much dreaded. We may say that we shall not abuse this astonishing and hitherto unheard of power. But every other nation will think we shall abuse it."

If British power was capable of evoking these responses, American power has become a brooding presence hanging over the events of most of the world. Whether we like it or not, the "American empire" has few rivals in the history of mankind. Prof. Niebuhr's purpose is to alert the citizens and leaders of this empire to a greater awareness of the responsibilities and perils of world leadership.

The characteristic of Western society that makes this more difficult is the curious absence of political loyalties that are broader than nationalism and more concrete than universal purposes like collective security. Prof. Niebuhr cannot discover clear and explicit purposes between nationalism and universalism comparable to the goals of the Roman Empire or other hegemonial systems. In other words, we suffer from the lack of a world view that encompasses more than separate nation states but is less than the vague notions we have of world community. Yet he points out we are fated to exercise great power and responsibility and to join hands with the free nations that fall within our hegemony.

The United States holds in its heart a deep-seated animus against every form of imperialism and an uneasy conscience about the use of power. Liberal Americans particularly try desperately to shun membership in an empire and react sharply to the suggestion that strong nations historically have always exercised authority over weaker nations. Their position in shying clear of the responsibilities of power and the hierarchical structure of political life is one of Prof. Niebuhr's principal targets.

Awesome Burdens

In contrast to those who rejoice in American power and call for an American century, Dr. Niebuhr is preoccupied more with the awesome burdens and responsibilities of empire. The role we must play, he reminds us, is inescapable; no one, including the United Nations, can take our place. The United States is a political community of imperial dimensions informed by a political creed of liberal democracy, which partially at least denies the reality of empire.

This creed has been responsible for the illusions many of us shared that the Soviet Union and the United States could hardly clash with one another since we are both anti-imperialists in outlook. President Eisenhower in *Crusade in Europe* expressed not a unique, but a typical American viewpoint when he wrote: "The past relations between America and Russia were no cause to regard the future with pessimism. Historically the two nations had preserved an unbroken friendship. . . . Both were free of the stigma of empire building by force."

There are many signs that the United States continues to find its responsibilities as a world power embarrassing and bewildering. The Khrushchev visit provides one example. We have consistently announced we would not negotiate on matters affecting our allies in their absence. Mr. Eisenhower's recent mission to European capitals was intended to reassure our friends on this point.

There is irony in this concern for it has been the British and Scandinavians and smaller European and Asian states that have pressed most vigorously for Soviet-American talks. Moreover, when Mr. Khrushchev responded to questions about Berlin and Laos by saying he could not discuss "third countries," the difficulties in our own position should have become clear.

However, Prof. Niebuhr's book is more than a tract for the times. It is essentially a study in the anatomy of large-scale communities, the forces that impel their growth and the factors that lead to their decline.

Moral Foundations

He examines on a broad historical canvas—with the scientist's attention to historical examples—the relative influence of force and consent, or dominion and community in the building of empires and states. By structure he means the basic patterns of order, justice and growth by which any society organizes its collective life.

The sociologists will look in vain for the hyphenated categories and terms that fill their studies of "structure and function." Instead Prof. Niebuhr proceeds as a sensitive student of politics to explore the nature of the political specimens with which he deals.

No brief review can do justice to the richness in insights and examples conveyed by the book. It touches Greco-Roman, Islamic and Asian civilizations. It delves authoritatively into the philosophical and moral foundations of numerous political societies. It alternates between past and present with a purposefulness that cannot but enrich understanding. It is firmly and unequivocally realistic while searching unremittingly for signs of hope in the future. It is, in a word, a book that has about it the marks of a classic by a sovereign mind who in Western society has few equals.

Kenneth W. Thompson
Associate director for social sciences, The Rockefeller Foundation.
Member, Scarsdale, N. Y., Congregational Church.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

What is the measure of our thanksgiving?

FLORENCE BURGER

Thanksgiving time at the Shrewsbury Congregational Church.

IN THE eighteenth century an old Scottish divine penned this word picture of true gratitude. He pictured a bare and lonely dwelling, the home of a man who was old, alone and very poor. A stranger walking near his humble cottage happened to overhear these words: "All this and Jesus Christ, too!" repeated over and over again in tones of wonder, joy and praise.

Curious to learn what great blessings had called forth such a fervent expression of thanksgiving, the stranger looked in the patched and broken window. There he saw the bent, worn-out son of toil sitting at a rude table, his hands upraised to God in prayer and his eyes fixed upon some crusts of bread and a cup of cold water. Out of the depths of a grateful heart came the words, "All this and Jesus Christ, too!"

What is the contemporary relevance of this word picture? Is it not to remind us that a thankful heart does not depend upon favorable outward circumstances but upon an inner spirit that has been nurtured by continuous thanksgiving to God, "the giver of every good and perfect gift"? How often we fail to respond to God's goodness and lovingkindness with a grateful heart because we have neglected to count our many blessings and thank God for them! Someone has said that our generation, in its preoccupation with things and in its eagerness to get more, is in danger of developing "sclerosis of the soul," for without gratitude a man cannot walk long with God.

Recently in a discussion group one of the members remarked that it was evident that the early Christians had learned the secret of a thankful heart because so much of the New Testament was a song of joy and thanksgiving.

But what did they have to be thankful for? Theirs was certainly not an easy life—they had no new-model cars, split-level houses, assured incomes, pension plans or all the latest gadgets to make life easier. They had suffered persecution, discrimination, the loss of their homes and livelihoods. And yet they felt so deeply the gift of God in Christ that it gave them a sustaining joy. And their thanksgiving for this, the greatest of all life's gifts, overflowed into deeds of lovingkindness to others.

Is this the measure of our thanksgiving?

At some time during the Thanksgiving season, Evangelical and Reformed churchwomen will again observe the Thank Offering Ingathering Service, one of the three annual special services of the Women's Guild. This service will provide an opportunity for each member to answer the question asked above.

The recommended program for the 1959 Thank Offering Ingathering Service was prepared by Mrs. George P. Ellerbrake of New Orleans, La., first vice president of the Women's Guild. She has developed the theme "With joy and singing" into a service that challenges us to the dedication of ourselves and our gifts to God and our fellow men.

On November 1, Women's Fellowship Sunday in the Congregational Christian churches, the collection and dedication of the Woman's Gift will be observed in many CC churches across the land. These thank offerings are consecrated to the service of many projects, the newest of which is the ministry to migrants in the U.S. The women have set a minimal two-year goal of $12,000 for additional staff in migrant service. A booklet, "Projects of the Woman's Gift," describes twenty-three other projects to which the Women's Fellowship gives its support. All are a part of *Our Christian World Mission.*

May we bring our gifts to the altar at the time of the ingathering in the spirit of this prayer-poem:

I thank thee, Lord, for strength of arm
To win my bread,
And that, beyond my need, is meat
For friend unfed:
I thank thee much for bread to live;
I thank thee more for bread to give.

—Robert Davis

Copies of the Thank Offering Ingathering Service, "With joy and singing," may be secured from the Women's Guild, 2969 West 25th Street, Cleveland 13, Ohio, at 5 cents each; twenty-five for 75 cents; fifty for $1.00.

Florence (Mrs. Martin) Burger of Jamestown, Mo., is spiritual life chairman of E and R Women's Guild. Photo by Leonard C. Stranieri, courtesy of Shrewsbury, Mass., Congregational Church.

100% CHURCHES

The following churches have become 100 per cent subscribers to *United Church Herald* since the magazine began publication October 9, 1958. The church pays the special subscription rate of $1.50 per year for each family and the *United Church Herald* is mailed directly to each home.

Evangelical and Reformed

149. United Church, Midland, Michigan, Glenn Baumann, minister (Michigan-Indiana Synod)
150. Salem Church, Dover, Pennsylvania, Bruce Wickkiser, minister (Mercersburg Synod)
151. Lantz Church, R. D. 1, Sunbury, Pennsylvania, George W. Moyer, minister (Susquehanna Synod)
152. St. Luke's, Fishertown, Pennsylvania, G. Harry Nice, minister (Central Pennsylvania Synod)
153. St. Paul's, R. D. 2, Bedford, Pennsylvania, G. Harry Nice, minister (Central Pennsylvania Synod)
154. St. Paul's (Pleasant Hill), R. D. 1, Bedford, Pennsylvania, G. Harry Nice, minister (Central Pennsylvania Synod)
155. Trinity Church, Mexico, Missouri, Donald Mayer, minister (Missouri Valley Synod)
156. First Hungarian Church, Akron, Ohio, Arpad Bakay, minister (Northeast Ohio Synod)
157. Church of the Good Shepherd, Elk Grove Village, Illinois, Roy R. Winkelmann, minister (North Illinois Synod)
158. Bethel Church, Hamilton, Ohio, Laurin E. Detwiler, minister (Southwest Ohio Synod)
159. Zion Church, Mt. Zion (Rt. 2, Lebanon), Pennsylvania, Ralph K. Todd, minister (Lancaster Synod)

The Statement of Faith

(Continued from page 11)

statement does not confront us with three "gods" or with "God" and two other objects of worship, as language such as "God and Jesus Christ" and the Holy Spirit seems to do. The statement speaks of God's Holy Spirit ("his Holy Spirit"), indicating that the Holy Spirit is God in his effective presence.

Covenant Relation

Lest the trinitarian suggestions of the statement carry us too far afield, let us return to the main point. What the statement declares is that God, among other deeds, bestows on us his Holy Spirit and by this gift creates and renews the church of Jesus Christ and binds in covenant faithful people of all ages, tongues and races. The bestowal of the Spirit, the creation of the church of Jesus Christ and the covenant relation are all God's deeds.

There is no more warrant in the statement for an interpretation of the sentence ascribing the creation of "the Church of Jesus Christ" solely to the Holy Spirit or assuming "that relationship to the church exhausts the meaning and activity of the Holy Spirit" than there is for limiting what is said about God—as it appears Dr. Van Dusen would do—to the first three sentences of the statement. The statement does not distinguish Father, Son and Holy Spirit by ascribing different functions or acts to each of the three persons.

Read as it is and not forced into a different form, the statement allows us—indeed, encourages us—if we approach it from the question, what does the Holy Spirit do? to give at least as ample an understanding of the Holy Spirit as Dr. Van Dusen calls for. If the Holy Spirit is "God-near" and "God-at-work," as Dr. Van Dusen writes and we agree, what then prevents us from saying that the Holy Spirit, *with the Father and the Son*, "calls the worlds into being, creates man in his own image and sets before him the ways of life and death"? And similarly, cannot we say that the Holy Spirit is active in prophets and apostles, in the Incarnation, in calling us into God's church and so on?

Dr. Van Dusen makes much of Paul's contributions. However, the question is not the magnitude of Paul's contributions but rather whether those contributions are neglected in the statement. Granted the statement does not detail the "fruits of the Spirit" as does Paul in *Galatians* 5:22-23, nor does it define the Holy Spirit as "the presence of God within the individual soul," summarizing *Ephesians* 3:16, 17 and 5:18. (The passages were quoted by Dr. Van Dusen.) The content of Paul's two contributions—an ethicized understanding of the Spirit and the presence of God in the soul—is there.

Could anything be clearer than the ethical description of the Christian life contained in the sixth sentence? Could anything be more explicit in stating "the presence of God within the individual soul" than the seventh sentence? Surely, Dr. Van Dusen would not want to urge that all this is beside the point because the statement does not say explicitly: "The Holy Spirit is first and last the gift of God to each Christian's inmost soul, illuminating his thoughts, purifying his purposes." Nor would anyone be justified in claiming that because the statement says: "He bestows upon us his Holy Spirit" the first person plural made God's bestowal less personal.

If the statement did what Dr. Van Dusen charges, namely, fail "to associate the Holy Spirit with the inner life of the individual Christian," then it would have been unmindful of one great stream in the heritage of the United Church. But, as we have seen, this criticism rests on a misreading of the statement.

There remains the second objection. Dr. Van Dusen charges that the "Statement of Faith of the United Church of Christ, in linking the Holy Spirit to the church, departs from the authority of one of its parents, Scripture." Dr. Van Dusen arrives at his allegation by the following steps. First, he makes the statement read: "The Holy Spirit creates and renews the church." The statement says: "He [God] bestows upon us his Holy Spirit, creating and renewing the Church of Jesus Christ." Quite simply, the statement says: God creates and renews the church. This is noted in the interest of accuracy. The writer does not wish to suggest that there is no "relation" between the Holy Spirit, "the Lord and Giver of life," and the body of the living Christ; rather, the Holy Spirit who continues the ministry of Christ among men does create and renew the church of Jesus Christ.

Dr. Van Dusen's second step is to proceed (gratuitously, we think) to suggest that the statement makes the Spirit's relationship to the church exhaust the significance of the Spirit. Enough has been said above to show how groundless is this allegation.

The third step in Dr. Van Dusen's argument is then to declare that the statement espouses the Catholic view of the Spirit and disavows the Reformed and the Radical Protestant views. A few minutes with the Heidelberg Catechism disposes of this charge. Here are Questions 53 and 54:

What dost thou believe concerning the *Holy Ghost?* Answer: First, that he is coeternal God with the Father and the Son. Secondly, that he is also given unto me, makes me by a true faith partaker of Christ and all his benefits, comforts me, and shall abide with me forever.

What dost thou believe concerning the *Holy Catholic Church?* Answer: That out of the whole human race, from the beginning to the end of the world, the Son of God, *by his Spirit* and word, *gathers, defends, and preserves* for himself unto everlasting life, a *chosen communion in the unity of the true faith;* and that I am, and forever shall remain, a living member of the same. (Italics added.)

The Heidelberg Catechism, which so characteristically states that the Spirit is "also given to me," proceeds to affirm that the Son of God, by his Spirit and Word, "gathers . . . a chosen communion."

Strong Safeguard

The final step in Dr. Van Dusen's argument is suggested rather than explicitly stated. He seems to want us to understand either that the Statement of Faith succumbs to the temptation to take "an excessively 'high' view of the church" or that the statement does not provide adequate safeguards against a new ecclesiasticism.

Since, we take it, it is crystal clear that the Statement of Faith cannot be understood to mean that the Holy Spirit is the captive of the church or at the disposal of the church, as if the Spirit had ceased to be Lord, that view of the church cannot be understood from the statement. God's freedom to give the Spirit is certainly clear from the words, "He *bestows* upon us his Holy Spirit." And if by his Spirit the church is created and renewed, then the Spirit is Lord of the church, and the church is not lord of the Spirit.

It is hard to conceive a stronger safeguard in words against "ecclesiasticism"—old or new—than the sixth sentence. Words, of course, are no safeguard against perversion. But a fellowship that testifies out of its life and conforms its life to the call "to accept the cost and joy of discipleship, to be his servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at his table, to join him in his passion and victory" will hardly provide a seedbed for ecclesiasticism.

In conclusion, it should be explicitly stated that, mistaken as we believe Dr. Van Dusen's reading of the Statement of Faith to be, there is a fundamental agreement with what he wrote concerning the Spirit. There are certain misgivings one has at certain points, for example, his apparent dichotomy of "individual" and "social" (church) and his scheme of Catholic, Reformed and Radical Protestant. However, his zeal for "the full New Testament understanding of the Holy Spirit" puts us all in his debt. The United Church of Christ is reminded by Dr. Van Dusen that it dare not omit the prayer, *"Veni, Creator Spiritus,"* "Come, Holy Spirit."

LETTERS

Killingworth, Conn.

TO THE CO-EDITORS:

Thank you for your letter acknowledging our "100 per cent" subscriptions to *United Church Herald.* May the Lord open the eyes of all the churches that they may recognize the tremendous blessing of our *United Church Herald.* . . .

We had no trouble getting the 100 per cent subscriptions. I'll tell you why. The journal is integral to the life of the church. The congregation needs this more than the church needs a coat of paint every several years. If so, then the expense becomes a budget item. That is what we made it.

Malcolm J. Grobe
Minister,
Killingworth Congregational Church.

★

Sabetha, Kan.

TO THE CO-EDITORS:

Dr. Henry P. Van Dusen's excellent article on "The Holy Spirit and the United Church" *(See* United Church Herald, *September 17)* calls attention to what seems to me a serious inadequacy of the Statement of Faith. To Dr. Van Dusen I say a resounding Amen! I trust that the statement may be revised or rewritten as suggested in his article. Let us hope that other theologians feel impelled to offer more of such constructive criticism as this.

Dr. Howard F. Schomer's "A plea for freedom in General Synod" *(See* United Church Herald, *September 3)* also brought applause from this corner.

S. Duane Ogden
Minister, First Congregational Church.

★

San Rafael, Calif.

TO THE CO-EDITORS:

Dr. Henry P. Van Dusen's article "The Holy Spirit and the United Church" was a thrill to read. I, too, share the author's enthusiasm for both the United Church and the doctrine of the Holy Spirit as he states it. But I feel that his conviction on the rightful recognition and ministry of the Holy Spirit is more prophetic than realistic.

A professor from his own seminary spoke recently to a large group of ministers on the Statement of Faith. He made this candid observation: "If there are weaknesses within the Statement of Faith of the United Church, and there are several, it is due to the weaknesses within our fellowship. A creed can only reflect the life of the people."

It is for this reason that I have been so pleased with the statement. Its Christo-centric emphasis has been so encouraging; I am afraid that even this is very difficult for some of our colleagues to receive. But surely the ministry of the Holy Spirit, as described by Dr. Van Dusen, is simply not recognized very widely in our churches. So we cannot expect a majority vote of delegates to give pronouncement to a reality that is not yet experienced. Creeds have always been realistic, not prophetic.

Paul C. R. Peterson
Minister, First Congregational Church.

★

Webster Groves, Mo.

TO THE CO-EDITORS:

Always should United Church of Christ households subscribe for the *Herald.* Beyond that, many find *The Abendstunde* helpful and enjoyable when they have been accustomed to the German language. Since so many have written appreciatively, no doubt there are many others who would like to give it to their friends or homes for the aging as a Christmas gift that brings joy throughout 1960.

Herbert H. Wernecke
Professor, Eden Theological Seminary.

★

Chicago, Ill.

TO THE CO-EDITORS:

As chairman of the Committee on Christian Ministry in the National Parks, I write to express my appreciation and the appreciation of the committee for the article "National park ministry for vacationists" in a recent issue of *United Church Herald.*

The committee is trying to do a solid job of Christian witness and service in the national parks, and naturally we appreciate it when the work is recognized by the press. The story must be told, and each time the story is told more people become interested in what we are doing.

H. Conrad Hoyer
Executive secretary,
Division of American missions,
National Lutheran Council.

★

Manistee, Mich.

TO THE CO-EDITORS:

For some time I have wanted to write and express my appreciation to you and your staff for the fine job that you are doing with *United Church Herald.* Your articles are always of the highest quality and their subject matter is timely.

I thank you especially for Armstrong Hunter's article "Is it just good-natured fun?" in a recent issue. Living as we do in a day of racial tension, many of us have come to realize that tension exists because we have not grown up in our ideas about people. We tend to believe the stereotypes about them when they are no longer true, and maybe they were never true about the race as a whole. In many parts of our country, the Negro is denied equality on the basis of the very stereotypes that Mr. Hunter mentions. And minstrel shows perpetuate these stereotypes.

As intelligent Christians and sensitive human beings, we must lead fearlessly in the obliteration of all false conceptions that deny any man of any race his rights and freedoms as a child of God.

Albutt L. Gardner Jr.
Minister,
First Congregational Church.

★

Woodland, Calif.

TO THE CO-EDITORS:

The finest gem of synodical wisdom shines forth from the article by Dr. Howard F. Schomer, "A plea for freedom in General Synod," in the September 3 *Herald,* in this magnificent paragraph:

"The crucial test as to the spiritual character of a synodical meeting is not found in the absence of differences of opinions or the courtesy with which differences, if such there be, are resolved. The decisive characteristics of a church deliberation are expectancy and reciprocal confidence among the assembled brethren."

This is healthy advice not only for General Synods but for local synods and local churches, consistories and councils as well.

Louis Landgrebe
Pastor, St. John's E and R Church.

★

Winchester, Mass.

TO THE CO-EDITORS:

Your anniversary issue (October 1) is splendid as usual. I am especially grateful for Dr. Harold A. Bosley's article "A sober analysis of the drinking problem." It is high time that this problem is dealt with in the utmost seriousness. A minister recently told my wife that there is scarcely a home in his parish in which he is not offered some form of alcoholic beverage. If Christians do not take a stand, who will?

Henry Francis Smith

★

Uduvil, Ceylon

TO THE CO-EDITORS:

May I ask through the pages of *United Church Herald* if any Congregational church, making a change in its hymnals, would be willing to donate 150 to 200 to the Uduvil Girls' English School? We would be deeply grateful. . . .

Ariam H. Paramasamy
Principal,
Uduvil Girls' English School.

(Churches wishing to respond to the above appeal may write to Lucy K. Clark, a retired missionary, at 138 Hancock Street, Auburndale, Mass. Uduvil is the oldest girls' boarding school in Asia with an enrollment of 1,000.)

The X Factor in New Curriculum

(Continued from page 15)

equipment in beautiful rooms. Free discussion replaces all study of the Bible or Christian heritage on the assumption that friendly people can discover all they need to know. No reminders of this world's horrors or of the agony and hope of Christ's cross enter this school. These two schools are by their methods teaching doctrines, especially doctrines of human nature. Both doctrines are by Christian standards harmful.

Christian education, therefore, must give attention to theology. The impressive facts are that (1) all church schools teach some theology and (2) many church schools teach a theology contrary to what they think they are teaching.

The theology of the United Church curriculum, stated most simply, is an attempt to express the Christian gospel. Such a theology plainly is not straining to be unique. No one wants to develop a theology for this curriculum. Rather the aim is that this curriculum should be a faithful interpretation of the whole Christian gospel.

The theology stands in the tradition of the Protestant Reformation, which was itself a move to free the biblical testimony from many historical distortions. This theology also aims to interpret the gospel to the contemporary world with an awareness of the many kinds of knowledge and the many problems in that world. There will be variations within the theology as different writers, teachers and students interpret it.

The Christian gospel, then, lies at the heart of theology. "Gospel" means good news. And news tells of action. The Christian faith maintains that, in the history leading up to Christ's ministry and following from Christ, faith can see God revealing himself in a special way. In events that look ordinary enough to the bystander, Christians find God at work. The church tells of his work, hoping that others may respond in trust and see likewise.

Here are two familiar summaries of the gospel:

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." *(John* 3:16)

". . . if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation." *(2 Cor.* 5:17-18)

Neither of these statements gives a moral command—though both call Christians to a responsibility. Neither is trying to state the timeless truth of a mystic vision. Both of them—and many more such New Testament summaries—tell of the same act. The deed of God and the new possibilities for human life are the good news.

Brief though these statements are, their implications stretch out endlessly. To explore those implications is the work of Christian education. The church school does that work when it draws people into a fuller life in the community of faith, the reconciling community. There it worships, instructs, encourages discussion, seeks to carry out the mission God has given it.

Christian education is not a matter of packaging a religious product so that people will buy it. The surest way to botch the educational mission is to assume: "Here is Christianity. We've got it. They haven't. Now let's get it from us to them."

Instead, the theology of the Christian gospel requires its own kind of educational process. Christian education can learn some things from specialists, whether they are Christians or not, who study the psychology of learning. But any advice from such specialists must be brought into the context of Christian faith before it can be effective.

One example of the meaning of theology for education comes from a pair of significant Christian words. The two words are growth and resurrection.

Growth has always been a popular word with educators. The marvel of a child's growth, both physically and mentally, has a fascination for everyone. Children and parents exult in each new achievement and report it to their friends. Adults cease bodily growth but keep growing in interests and understanding. The alternative to growth is death.

Growth, however, needs clarification. Mushrooms grow faster than people, but no one takes the mushroom as an educational ideal. Educational growth is not merely a matter of getting bigger or accumulating more and more experience. It is rather the process of expanding one's capacities, of relating diverse and chaotic streams of events into a harmonious self. Personal growth is integration as well as expansion.

Such growth has its clear value. It has biblical support in that favorite text of religious educators: "And Jesus increased in wisdom and in stature, and in favor with God and man." *(Luke* 2:52) Paul too takes up the theme: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways." *(1 Cor.* 13:11) To many people growth, thus defined, is an adequate purpose of education.

But in the New Testament a polar concept, that of death and resurrection, is even more decisive. Something in a man must die if he is to rise with Christ. Jesus says: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." *(Mark* 8:34-35) Paul makes clear that death and resurrection are not just what happen some day when the person wears out and goes to the grave. Becoming a Christian is dying, being reborn.

When Jesus says that a disciple must "deny himself," he is not making a virtue of self-denial for its own sake. He is not trying to extinguish personality (like Hinduism) or punish the self (like some Christian heresies). Self-denial as a goal is morbid and unholy; but self-denial for the sake of loyalty is something else. And Christ's promise, beyond self-denial, is life. "I came that they may have life, and have it abundantly." *(John* 10:10) The irony of "abundant life" today is that most Americans take it to mean a ranch-style house, two cars and elegant dining. In the gospel the promise of life is to those who die.

And the self that must die is not made up of just a few incidental habits and ambitions. It is a self that is dear to everyone, a self with more than the cat's proverbial nine lives. That "old self" persists, in civil war with the new self. The self that Christ would raise struggles with the self that does not want to die.

The new life has its own proper growth. So the gospel urges man to "grow in the grace and knowledge of our Lord and Savior Jesus Christ." *(2 Peter* 3:18) But this is growth that knows the meaning of death and resurrection.

The Christian life, then, is growth—which, to repeat, is a valid part of our humanity. The Christian life is death and resurrection. This life goes on in the midst of a myriad of opportunities and invitations, ventures in varied directions, achievements and frustrations. Disappointments as well as satisfactions are part of education. Creativity and suffering are often joined together. Every good choice means rejection not only of evil but also of other good possibilities; thus tragedy and triumph go hand in hand. Out of all these potentialities and conflicts may come, by the grace of God, the abundant life.

Such living is Christian education. The church school and its curriculum can make a decisive contribution to that education.

"Find the Strength for Your Life"

Religion in American Life's eleventh annual campaign will be conducted throughout the United States during November in a cooperative effort of American business, advertising, volunteer groups and churches and synagogues to raise still further the level of attendance at worship services.

OBITUARIES

MRS. ESTHER PORTER ARMSTRONG, 70, widow of the late Rev. Dr. Robert G. Armstrong, at one time superintendent of the New Hampshire Congregational Christian Conference, died September 27 in New London, N. H.

A native of Williamsburg, Mass., Mrs. Armstrong moved to Northampton in 1956 following her husband's death. There she was active in First Congregational Church and its Dorcas Society. Survivors include two sons, a daughter, a sister and four grandchildren.

THE REV. PAUL FREDERICK DIETRICH of Calumet, Iowa, retired E and R clergyman, died September 10 at the age of 76.

Born in Hong Kong, the son of a missionary, Mr. Dietrich was educated at Eden Theological Seminary and was ordained in 1908. He served congregations in Missouri, Wisconsin, Minnesota and Colorado. Surviving are his widow, his daughter and a daughter-in-law, Mrs. Eleanore Dietrich of Plymouth, Wis., the widow of the Rev. Siegfried F. Dietrich, an E and R clergyman.

THE REV. JOHN PAYDEN DYSART, a missionary to Southern Rhodesia, Africa, under the auspices of the American Board for thirty-seven years, died August 7 in Temple, Tex. He was 79 years of age.

A native of Granville, Ill., Mr. Dysart filled many roles during his long, dedicated service overseas, but he was primarily an evangelist, and most of his time and energy was devoted to preaching, counseling with native pastors and supervising churches and schools. His first station was Mt. Silinda. From there he went to Gogoi and in 1934 to Chikore. The Dysarts returned to the United States for retirement in 1947. A son survives.

THE REV. DR. FREDERICK LYMAN HALL, former superintendent of Congregational Christian churches in Cleveland, Ohio, died September 18 in Wallingford, Conn. His age was 80.

A native of Steele City, Neb., he was graduated from Doane College and Yale University Divinity School. Ordained in 1907, he served churches in Nebraska, Connecticut, New Jersey and Ohio. Dr. Hall saw service with the YMCA in Ireland and North Russia during World War I. Dr. and Mrs. Hall retired to North Haven, Conn., in 1950. He is survived by his widow and one sister.

THE REV. DR. C. IVAR HELLSTROM, a retired CC minister who had been director of religious education at the Riverside Church (CC) in New York City for twenty-six years, died October 7. His age was 69. Born in Hartford, Conn., Dr. Hellstrom received degrees from Yale College, Union Theological Seminary and an honorary degree from Brown University. He was called to the Riverside Church in 1929 to organize its religious education department. He retired in 1955 but continued as a consultant in religious education to two churches in Connecticut. Surviving are his widow, a sister and a brother.

THE REV. THEODORE CHRISTIAN HONOLD, pastor of Bethel E and R Church, Pasadena, Calif., died September 5 at the age of 57. Educated at Elmhurst College, Eden Seminary, Western Reserve University and the University of Pittsburgh, he was ordained in 1925. He served congregations in California, Ohio and Pennsylvania. Surviving are his widow, a son and a daughter.

THE REV. HERMAN C. LEHMAN of Verona, Wis., retired E and R clergyman, died August 12 at the age of 71. Educated at Mission House College and Seminary and ordained in 1913, he served churches in Canada, Illinois, Iowa and Wisconsin. He is survived by his widow, four sons and two daughters, whose husbands are the Rev. Frank J. Erdey, pastor of Carrollton Avenue Church, Indianapolis, and the Rev. Howard W. Beer, pastor of a new mission church at Speedway, Ind.

MRS. ELISE C. MUNZ of Eyota, Minn., widow of an E and R clergyman, the Rev. John M. Munz, died August 23, at the age of 84. Mr. Munz, whose death occurred in 1953, served churches in Michigan, Indiana, Missouri, North Dakota and Minnesota.

Surviving are five daughters, one of whom is the wife of the Rev. Dr. Earl E. Klein, professor of social welfare, Louisiana State University, Baton Rouge; three sons, one of whom is the Rev. Armin C. Munz, minister of the Congregational Christian church at Red Lodge, Mont.; and two sisters, both widows of E and R clergymen: Mrs. Minnie (C. F.) Sturm of Berger, Mo., and Mrs. Martha (J. J.) Bizer of Benton Harbor, Mich.

MRS. HELEN FAITH POELMAN, widow of the Rev. Theodore J. Poelman, who died in 1956 after retiring as minister of Union Congregational Church, South Wolfeboro, N. H., died August 14 at the age of 65. Her survivors include two sons, four daughters, thirteen grandchildren, two brothers and two sisters.

THE REV. PHILIP HENRY RALPH, minister emeritus of the Church by the Sea (Congregational), Madeira Beach, Fla., died August 7.

Born in Wisconsin in 1872, Mr. Ralph studied at Beloit College and Yale University Divinity School. He was ordained in 1901 and served churches in Wisconsin, Iowa and Illinois. For a time he was eastern field secretary for the Wisconsin Congregational Conference and for several years assistant to the president of Beloit.

Moving to Florida to retire, Mr. Ralph, at the age of 72, started the new Madeira Beach church and brought it to strength and self-support. He is survived by his widow and three sons, the youngest of whom, the Rev. Robbins Ralph, is superintendent of the Florida Congregational Christian Conference.

THE REV. CLARENCE E. WELLS, retired CC minister, died in Aquebogue, N. Y., on July 23. He was 77 years of age.

Mr. Wells graduated from Union Theological Seminary in New York City in 1909 and his first pastorate was the Congregational church in Gardiner, N. Y. He later served for twenty-two years as minister of First Congregational Church in Watertown, Conn., and was named minister emeritus.

Rural America

(Continued from page 22)

Peace" program. This is a significant step in the conduct of our foreign relations and has important ramifications for rural America and the American farmer.

Now of course "Food for Peace" is not a panacea for economic injustices. I feel strongly that from a strictly economic standpoint there are other more basic and fundamental answers. At the same time such a program is essential to provide the world's needy with the kind of Christian concern, the kind of love and compassion that are the heart and soul of the Christian religion—and that give us our great moral opportunity.

Television, the automobile, the lure of big-city wages, mounting surpluses and depressed farm income are all challenging the rural way of life. However, let us not lose sight for one minute of the fact that it is the heart, the spirit, the brain, the character of the individual farmer that is undergoing this crisis.

I am convinced that in all these respects the individual American farmer is stronger than ever and can and will survive the crisis. To meet this crisis, however, will require greatly increased economic and social understanding of the indispensable value of our family farms. It will take some forthright truth-telling to the seven out of eight Americans who live off the farm. And of course it will take a steady affirmation of faith in the solid, worthwhile, wholesome goodness of farm life; faith that, with all the sacrifices it demands, living the Christian life as farmers live it is indeed worth while.

Make your church one of
The 70
by sending a student to
RIPON COLLEGE
A Distinguished, Coeducational, Liberal Arts College
Member Congregational Christian College Council
Ripon College, Ripon, Wisconsin

PEWS, PULPIT & CHANCEL FURNITURE
WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 9 SCRANTON 2, PA.

CC CHURCH BUILDING LOAN FUND
Howard E. Spragg, Treasurer
287 Fourth Avenue
New York 10, N. Y.

NEW MONROE FOLD-KING FOLDING TABLE LINE
Kitchen committees, social groups, attention! Factory prices & discounts to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating.
BIG NEW 1960 CATALOG FREE
Color pictures. Full line tables, chairs, table and chair trucks, platform-risers, portable partitions, bulletin boards. 52nd year. WRITE
THE MONROE CO., 37 Church St., Colfax, Iowa

MAMMON
The Demon of Greed
John Harris — $3.75
A book that will shake you!
BIBLE TRUTH DEPOT
Swengel, Pa.

REVERENT Elegance
in every line, for Senior or Junior Choirs and Clergy. Send for free catalog.
YOU SAVE AT HARTLEY
Hartley Religious Vestments
1818 Church St.
Nashville, Tenn.

Church and Ministerial RECORD

E and R Address Changes

ALLES, GERALD T., 601 Copley Rd., Akron 20, Ohio, assistant pastor of Grace, (new).

BISCHMANN, MARY LOU, Buffalo, to 11 Crowell Court, Tonawanda, N. Y., pastor of Trinity Community.

BLOESCH, RICHARD J., New York, N. Y., to 202 N. 35th St., Philadelphia 4, Pa., (advanced study).

DE DOBAY, RAYMOND, 3664 S. Whitnall Ave., Milwaukee 7, Wis. (correction).

ELKIN, ROBERT, R.R. 1, Cedar Falls, Iowa, pastor of St. Paul's, (new).

FELSING, RICHARD W., R. 1, Hampshire, Ill., pastor of the Harmony-Union Charge, (new).

FIDLER, GEORGE A., Lexington, to R. 4, Thomasville, N. C., pastor of Zion.

HARSH, HARVEY E., Indianapolis, Ind., to 618 E. Main St., Danville, Ill., pastor of St. John's.

KAISER, PAUL J., 1829 Oak St., S. Milwaukee, Wis. (change of residence).

KOLBE, KENNETH H., Buffalo, to Mapleton Rd., R. 2, N. Tonawanda, N. Y., pastor of St. Paul's, Shawnee, N. Y.

KREIDER, HENRY R., (E) Toledo, Ohio, to 128 S. 3rd St., Lewisburg, Pa.

KUMMER, GERALD F., York, Pa., to 18 Parish Lane, Levittown, N. J., pastor of a new mission church.

KUTZ JR., LEROY M., Buffalo, N. Y., to Sheffield Dr., Springfield (Delaware Co.), Pa., director of member relations of Heifer Project, Inc.

MICHAEL, MARK B., Littlestown, to Gilbert, Pa., pastor, Pleasant Valley Charge.

MORRILL, THOMAS O., Framingham, Mass., pastor of Grace Congregational Church, (new).

NOTTROTT, HANS M., Center Point, Ind., to R. F. D. 1, Addieville, Ill., pastor of the Stone Church-Johannesburg Charge.

POTTS, HAROLD C., Belvue, Kan., to 5757 University Ave., Chicago, Ill., postgraduate study, Chicago Theological Seminary.

RAPP, OTTO, (E) 14832 Crestview Lane, Hopkins, Minn.

RICHTER JR., ROBERT F., (CC) Columbia, Mo., to 27410 Saunders Dr., Madera, Calif., pastor of a new mission church.

SCHLATER, FRANCIS C., (I) Middleboro, Mass., to P.O. Box 2583, Huntridge Dr., Las Vegas, Nev.

SCHNEIDER, CARL E., (E) Elk Rapids, Mich., to 615 Newport Ave., Webster Groves 19, Missouri.

SOVA, LAVERNE A., 514 58th St., Oakland 9, Calif., pastor of a new mission church, Moraga, Calif., (new).

STROMMEN, ROBERT T., Larimer, Pa., pastor of St. John's, (new).

STUMPF, DONALD E., 4049 W. 28th St., Chicago 23, Ill., pastor of St. Andrew's, (new).

TAYLOR JR., ROBERT N., Norristown, Pa., to 724 Dover Pl., Champaign, Ill., director of Seabury Foundation, Urbana, Illinois.

ZUCHER, GOTTHELF T., (E) Ft. Morgan, to R. 4, Box 30, Greeley, Colo.

Code: CC—E and R ministers serving CC churches; E—Emeriti, retired or disabled; I—Inactive, or in secular work.

CC Calls

ADCOCK, KENNETH E., Disciples of Christ, to United, Brookline, N. H.

AVERY, PERRY D., Federated, Corvallis, Ore., to assistant superintendent, Congregational Conference of Southern California and the Southwest, Los Angeles, January 1, 1960.

BERTRAM JR., MALCOLM C., Oberlin Graduate School of Theology, to Trinity, Grand Rapids, Mich.

BRADY, DONALD D., Roscommon and Luzerne, to Comstock Park, Grand Rapids, Mich.

BRESSLER, ZELL M., Ashland, Neb., to Little River, Kan.

BRINK, PHILIP A., to Koolau Hui'ia, Anahola, Hawaii.

COTTON, W. EUGENE, minister of youth, East, Grand Rapids, to Fremont, Mich.

DRAKE, FRANCIS A., Harwood, Five Mile and Westboro, Ohio, to First, Leverett and Central, New Salem, Mass.

DULL, WILBERT E., to Maple Hill, Kan.

ENGLAND, RICHARD N., Harrington, Wash., to McCall, Ida.

EVANS, BILLY E., Am. Baptist, Tonganoxie, Kan., to minister of Christian education, Country Club, Kansas City, Mo.

FAST, JOE, student, to Lincoln, Kan.

FIKE, CURTIS F., Am. Baptist, to Wakefield and Milford, Kan.

FOHLIN JR., HAROLD B., student, Community, Deering, N. H., to assistant, Rollstone, Fitchburg, Mass.

GASKELL, BENTON S., to organize a new church at Belvedere-Tiburon, Calif.

Classified Advertisements

These advertisements cost $1.50 per line each insertion, including name and address: minimum 3 lines. Keyed advertisements (care of UNITED CHURCH HERALD) cost 25 cents additional. References required.

Wanted: Director of Christian Education; ordained man, preferably 25-35 years, to assume direction of religious education program in Congregational church, 1300 members, in Eau Claire, Wisconsin. Good beginning salary, car allowance, rental allowance, retirement payments. Applicants should include picture and references. Write: Forrest W. York, Third Avenue and Broadway, Eau Claire, Wisconsin.

GILMAN, ROBERT P., to assistant in Christian education and minister to youth, Community, Corona del Mar, Calif.

GRAVES, JOHN S., to chaplain, Elon College, Elon College, N. C.

GREER, J. WALDO, to Clay Center, Neb.

GREY, ALFRED D., interim, Park, Grand Rapids, to interim, Mayflower, Detroit, Michigan.

HINDS, MARSHALL R., part time, Doniphan, to Red Cloud and Riverton, Neb.

HOFFMAN, VERNON, to Christian education director, Sierra Arden, Sacramento, California.

HORTON, JAMES Y., Methodist, to Medical Lake, Wash.

JONES, ARTHUR J., Centralia, to Downs, Kansas.

KNAUPP, LYLE, Presbyterian, to Tonganoxie, Kansas.

LANDERS, LAURENCE C., student, to director of Christian education, First, Mansfield, Ohio.

LUMPKINS, HENRY C., to Ford, Kan.

MALCOLMSON, JOHN A., to East Barrington, New Hampshire.

MC LEAN, DAVID W., Island Falls, Me., to Breckenridge, Mich.

MIDDLETON, RAY C., EUB, to Eureka, Mich.

OLSON, FREDERICK O., to Hancock, Mich.

PENOYER, MARK H., Presbyterian, to La Selva Beach, Calif.

PRUITT, PAUL F., Everett, to United Church of Christ, Tacoma, Wash.

REESE, J. MORGAN, Maple Rapids, to Perry, Michigan.

REIKOW, PHILIP E., associate, Plymouth, Lansing, to the ministerial staff, Battle Creek, Mich.

RICHTER JR., ROBERT F., E and R, The Chapel, Columbia, Mo., to a new church project, Madera, Calif.

RUHL, WILLIAM H., E and R, Petaluma, to Angels Camp and Murphys, Calif.

SEAFORT, GEORGE B., layman, to Pullman, Michigan.

STAFFORD, RUSSELL HENRY, to senior interim, Bushnell, Detroit, Mich.

STOWELL, ALLEN R., Pecatonica, Ill., to Peterson, Iowa.

TRUDINGER, PAUL, South Australia Congregational Union, to Amherst, N. H.

TURNER, LOUIS C., Richland, Wash., to Chico, Calif.

WATSON, WILLIAM T., to Pittsford, Mich.

WEAKLEY, DICK, student, to Elk, Wash.

WEBSTER, GIFFORD M., to part-time assistant, Martinez, Calif.

CC Resignations

ABEL, JOHN A., First Pilgrim, Kansas City, Kan., to United Protestant, Silver Bay, Minnesota.

ALLAN, W. MURRAY, First, Ames, Iowa, to retire.

BOWERS, LESTER L., Sunnyvale, Calif.

BURKE, MAX W., associate, Pilgrim, Pomona, California.

CHRISTY, JOHN W., Golden, Ryan, Iowa, to retire.

COMPTON, ASA T., Methodist, Webster, Mich.

GROHMAN, MERRIL D., Little River, Kan.

KNIGHT, JOHN E., Immanuel, Dubuque, Iowa.

SEECK, GEORGE C., West Adrian, Mich.

STAPLE, RICHARD H., Clinton, Mich.

TEFFT, C. BRANDT, Peoples, East Lansing, Michigan.

TYSON, DANIEL C., Athol and Smith Center, Kan., to director of admissions, Doane College, Crete, Neb.

WATERMAN, JAY N., Salem, Iowa.

WILLIAMS, EDGAR L., Plummer, Ida.

Newly Vacant E and R Pulpits

California Synod—Bethel, Pasadena.

Mercersburg Synod—McConnellsburg-Ft. Loudon Charge, Pa.

Michigan-Indiana Synod—St. John's, Chesterton, Ind.; Trinity (North), Detroit, Mich. (associate pastor).

ELMHURST COLLEGE . . . since 1871

4 Year Liberal Arts — Coed

Write — Director of Admissions
Dept. A, Elmhurst, Illinois

Travel to the HOLY LAND spending

Christmas in Bethlehem — 1959

Easter in Jerusalem — 1960

Join small groups touring the Holy Land and Middle East under Christian leadership with Harriet-Louise H. Patterson visiting Jordan, Israel, Lebanon, Syria, Egypt, Turkey, Greece, and Italy. Christmas tour departs December 11. Easter-Spring tour departs April 1. Write for descriptive itinerary booklet giving all details.

MAUPINTOUR ASSOCIATES

Head Office

1236 Massachusetts, Lawrence, Kansas

Branch offices in

New York — Washington — Tokyo

Assure

yourself a steady income. A conditional gift provides for you during your life-time and provides for Christian service to others afterwards.

For further information as to annuity rates to beneficiaries, write to:

The Board of Home Missions of the Congregational and Christian Churches

HOWARD E. SPRAGG, *Treasurer*

287 Fourth Avenue, New York 10, N. Y.

NAME _____

ADDRESS _____

_____

DATE OF BIRTH _____

THE BOARD OF HOME MISSIONS

OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

Form of Bequest

Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

287 Fourth Avenue, New York 10, N. Y.

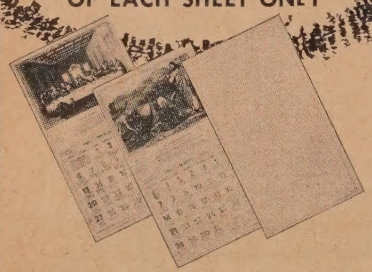
THE CALENDAR WITH A MINISTRY

A NEW CALENDAR CONCEPT

1960 CHRISTIAN LIFE CALENDAR

NEW! 13 SINGLE SHEETS!

PICTURES ON ONE SIDE OF EACH SHEET ONLY



NEVER before has a calendar offered so many Bible teachings . . . so many special features:

- Over 125 clearly identified teachings and sayings of Jesus.
- Back of each page bears Scriptural readings and thoughts for Christian living.
- Panel spaces feature inspirational selections for each month.
- 13 religious pictures — each page with oldmaster framed border.
- Both International and National Sunday School Lessons used.
- All scriptures from beloved King James Bible.
- Space provided on the back of each page for Church and Personal notes.
- New popular calendar size: 8½" x 15".

GIFT PRICES

Single Copy 45c

3 copies.....$1.25 25 copies.....$8.00
12 copies..... 4.75 50 copies.....15.00

PRICES TO CHURCHES AND AGENTS

100 copies....27c each 500 copies....23c each
300 copies....25c each 600 copies....22c each

Order From EDEN-HEIDELBERG BOOKSTORES

1724 Chouteau Ave. St. Louis 3, Mo. | 1505 Race St. Philadelphia 2, Pa.

Please send_____Messenger Art Publishers Christian Life Calendars for 1960 at once. I enclose $_____.

Ship to_____

Address_____

City_____Zone_____State_____

TERMS: Cash with order except to clergyman and charge account customers. Calendars not returnable.

Northeast Ohio Synod—Old Springfield, New Middletown.

Northwest Ohio Synod—St. John's, Kenton.

Pittsburgh Synod—Pymatuning Charge, Transfer, Pa.

Potomac Synod—Boonsboro Charge; Utica Charge, Md.

Southeast Ohio Synod—Zion, New Bedford, Ohio.

Southern Synod—Mt. Tabor, R. 9, Lexington, N. C.

CC Installations, Ordinations, Recognitions and Dedications

ALDEN, FREDERICK E., ordination, South, Concord, N. H., September 13.

BURLINGHAM, ROGER O., ordination, Marblehead, Mass., June 28.

CAMPBELL, THOMAS G., ordination, First United Church of Christ, Urbana, Ill., August 30.

CARROLL, JOSEPH W., ordination, Wyoming, Ill., June 21.

CHURCH OF THE GOOD SHEPHERD, Covina, Calif., ground breaking for the chapel and educational unit, August 16.

DUBIE SR., NORMAN E., ordination and installation, Lancaster, N. H., September 27.

DUNHAM JR., ARTHUR H., ordination, Bethany, Quincy, Mass., September 20.

EKBERG, RONALD C., ordination, Ridgewood Heights, Dayton, Ohio, August 30.

GRAHAM, WILLIAM B., installation, West, Seattle, Wash., June 14.

HANSON, ROY, ordination, First, Topeka, Kan., August 30.

HERSHBERGER, HOWARD H., ordination and installation, Polk Grove, Dayton, Ohio, September 20.

HOLLIS, ALLEN, ordination, First, Millers Falls, Mass., October 4.

HOUSER, CHARLES M., recognition, Community, Altadena, Calif.

HULL, WILLIAM W., installation, associate, First, Phoenix, Ariz., September 20.

IHLOFF, CHARLES E., ordination, Newington, Conn., September 20.

JOSTROM, WILLIAM C., installation, Second, Westfield, Mass., September 27.

LEAVITT, RICHARD W., ordination, Central, Lynn, Mass., June 28.

MEEK, DONALD J., ordination, First, Flagler, Colo., August 2.

PETERSON, KENNETH G., installation, Petaluma, Calif., September 20.

PHIBBS, RAYMOND C., ordination and installation, Goshen, Conn., July 19.

PILGRIM, El Paso, Tex., dedication of social hall and educational unit, September 13.

SCHULTZ JR., CARL F., ordination, Plymouth, N. H., October 4.

SHAVER, SETH Q., ordination, Central, Atlanta, Ga., September 14.

UNITED, Pelham, Mass., recognition and dedication, September 13.

YOHN, DAVID W., ordination, El Paso, Ill., July 19.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

E and R Arrivals from the Field

During June, July and August:

In Tiffin, Ohio, Mrs. Harold N. Auler Jr. and three children from San Pedro Sula, Honduras, C. A. In Wauwatosa, Wis., the Rev. and Mrs. Charles T. Hein and two children, from Atakpame, Togo, West Africa. The Rev. and Mrs. Richard L. Lammers and family from Japan, for study at Cornell University, Ithaca, N. Y. The Rev. and Mrs. Myron W. Ross from Japan, to Webster Groves, Mo.

E and R Departures for the Field

During July and August:

The Rev. Dr. and Mrs. George R. Snyder, returning from furlough to Peki-Blengo, Ghana, West Africa. The Rev. and Mrs. Walter P. Trost and three children, returning to Ho, Ghana. The Rev. and Mrs. Myles H. Walburn to Hong Kong on an interim assignment while awaiting visas to go to Makassar Seminary, Indonesia. Lucile C. Hartman to Hong Kong to teach at True Light Girls' School, Kowloon. Virginia Carson to teach music at Doshisha University, Tokyo. Eleanore Hire to teach music at Miyagi College, Sendai. Mr. and Mrs. William G. Kroehler and family, John M. Rasche and the Rev. and Mrs. Robert E. Reiff and daughter, for study at the Language School, Tokyo. The Rev. and Mrs. Paul C. Heckert and children, for service at LaLima, Honduras, C. A.

During September:

Dr. and Mrs. Michael Gass and daughter to Ghana, after six months in London where Dr. Gass will continue his studies at the London School of Hygiene and Tropical Medicine. Dr. and Mrs. Warner Ogden on a six-month assignment to the Evangelical Presbyterian Hospital, Worawora, Ghana. Mr. and Mrs. Willis M. Kaufman and three sons, to Ho, Ghana, where Mr. Kaufman will teach at the Mawuli Secondary School.

E and R Births

June 24, 1959. To Dr. and Mrs. Richard Biek, a son, David Andre, at Worawora, Ghana.

June 25, 1959. To Dr. and Mrs. Edward N. Moser of the Worawora Hospital, now on furlough, a son, John David, in Milton, Pennsylvania.

"The most dramatic missionary book of the decade."

— DR. DANIEL POLING

The moving biography of a great American woman — Dr. Ida Scudder — whose half-century of pioneer service as a medical missionary in India is equaled only by that of Dr. Schweitzer in Africa.

DR. IDA

By DOROTHY CLARKE WILSON

$5.95, now at your bookstore

McGRAW-HILL

NOW... 3 SIZES

Unbreakable . . . noise-free lightweight . . . boilproof communion glasses . . . $1.25 Doz.

FREE sample of each size

Order from your dealer

Sudbury BRASS GOODS CO.

DEPT. A, 70 PEARL ST., BROOKLINE 46, MASS.

FOLDING CHAIRS

In Steel or Wood

FOLDING TABLES

WRITE FOR CATALOG AND LOW DIRECT PRICES

J.P. REDINGTON & Co.

DEPT. 58, SCRANTON 2, PA.

SINCE 1889

LEADING DESIGNERS and CRAFTSMEN of

STAINED GLASS

ALTER BRASSES

BRONZE TABLETS

THE PAYNE-SPIERS STUDIOS

48-54 EAST 13th ST. • PATERSON 10 N. J.

CC Arrivals from the Field

During August and September:

From the Near East Mission: Mr. and Mrs. Manson P. Hall, who taught for one year at Aleppo College, Aleppo, Syria. Mrs. Helen D. MacEachron, who taught for one year at the American Academy for Girls, Üsküdar, Istanbul, Turkey. Alice C. Reed, for pre-retirement furlough. From the South Africa Mission: Lavinia Scott to work for two months with the Christian Higher Education Fund campaign.

CC Departures for the Field

During September:

Returning from furlough, Mrs. J. Kingsley Birge of the Near East Mission and Oline E. Nicholson of the Madura Mission.

To the Near East Mission for one year: Christine P. Ingram, as a consultant and teacher, and Cornelia Mack, as a mathematics teacher, both at the American Collegiate Institute, Göztepe, Izmir, Turkey. Mr. and Mrs. Robert B. McKay for a five-year term as teachers at Tarsus College, Tarsus, Turkey. To the Japan Mission: Muriel E. Hagen for a three-year term as an English teacher at the Baika High School, Osaka.

CC Marriages

June 27, 1959. In Springfield, Mass., Janice L. Alberti, on the staff of Kobe College, to McDonald W. Sullivan, on the staff of the Canadian Academy, Kobe. The couple returned to Japan in August. In Brookfield Centre, Conn., Lavinia L. Davis to Ray F. Downs, son of the Rev. Dr. and Mrs. Darley Downs of Japan. Mr. and Mrs. Downs have been invited to join the staff of the American School in Japan. In Portland, Ore., Marjorie V. Knapp to John A. Reuling Jr., son of Dr. and Mrs. John A. Reuling of the American Board.

June 28, 1959. In Cambridge, Mass., Judy Feldman to Robert H. Harrison, son of Dr. and Mrs. Max H. Harrison of the American Board.

July 18, 1959. In Boston, Mass., Dr. Gisela W. Hanstein to Dr. Charles E. Wilder, son of Dr. and Mrs. Edward W. Wilder of the American Board.

August 9, 1959. At Boxborough, Mass., Barbara J. Holbrook, formerly on the staff of the American Collegiate Institute, Izmir, Turkey, to Franklin L. Moore.

August 15, 1959. In Elyria, Ohio, Jean S. Anthony, recently of the Japan Mission and daughter of the Rev. B. Kenneth Anthony, executive secretary of the Congregational Christian Service Committee, and Mrs. Anthony, to Kenneth L. Jackson.

August 23, 1959. In West Newton, Mass., Joan M. Long, daughter of the Rev. and Mrs. Loy L. Long of the American Board, to Stephen V. Holmes. In Pasadena, Calif., Ruth M. Ernst, recently returned from the Near East Mission, to Donald R. Sayre.

ORDER ANY BOOK

. . . you see advertised or reviewed in *United Church Herald* at the publisher's advertised price.

"Make Christmas Christian"

Many Books and Gifts for Christmas are listed in Our Catalog

Write for Your Free Copy Today

EDEN-HEIDELBERG *Bookstores*

1724 Chouteau Ave., St. Louis 3, Mo.
GArfield 1-1544

1505 Race St., Philadelphia 2, Pa.
LOcust 3-7210

TRY THE WORLD'S FINEST PORTABLE ELECTRIC ORGAN IN YOUR HOME OR CHURCH

Buy direct from importer and save. Retail value $139...Special discount for religious groups. Write for complete details and brochure FT.

Also ask about Chord Organs—now available!

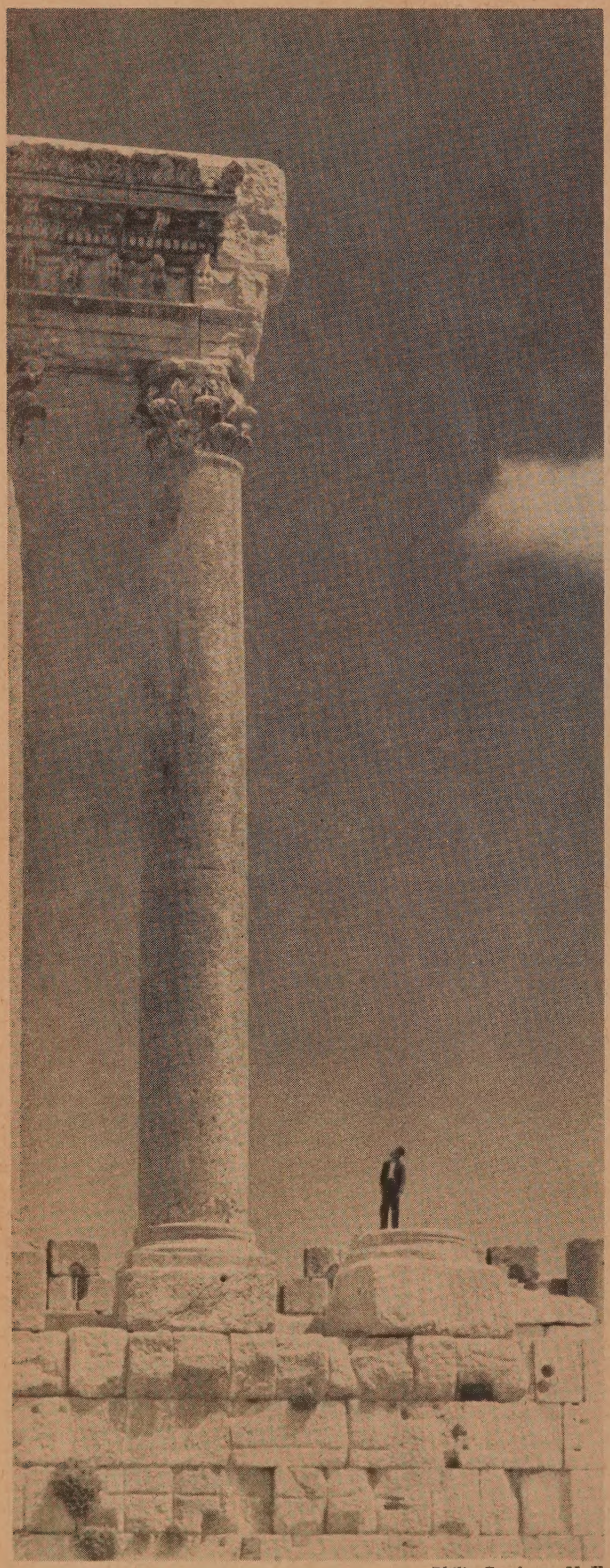
ORGAN IMPORTS • 864 Colorado Ave., Avon, Ohio

BOARD OF HOME MISSIONS ANNUITY FUND FOR CONGREGATIONAL MINISTERS CORPORATION FOR GENERAL COUNCIL

For information write:

Howard E. Spragg, Treasurer
287 4th Ave., New York 10, N. Y.

CHAS HOLBROOK LIBRARY
PACIFIC SCH OF RELIG
1798 SCENIC AVE
BERKELEY 9 CALIF
12-59-E-MAS



Philip Gendreau, N. Y.

An Advertisement

NOTHING LASTS FOREVER except THE WILL TO HELP

(Christians call it love)

Your resources can be used to build forever. Enlist them in the mission to America through the building funds of the Congregational Church Building Society or the Board of National Missions of the Evangelical and Reformed Church. They will be used over and over again to help build churches. Your will to help will last. For bequests use the form of language shown below:

I give and bequeath to the Congregational Church Building Society or its successor, a corporation organized and existing under the laws of the State of New York, incorporated 1853, the sum of ..... dollars to be applied to the uses and purposes of said Society.

CONGREGATIONAL CHURCH BUILDING SOCIETY
287 Fourth Avenue, New York 10, N. Y.
Vice President: Truman B. Douglass
Treasurer: Howard E. Spragg

I give and bequeath to the Board of National Missions of the Evangelical and Reformed Church or to its successor, a corporation organized and existing under the laws of the State of Indiana, incorporated 1941, in the sum of ..... dollars for its Church Building Fund.

BOARD OF NATIONAL MISSIONS
OF THE EVANGELICAL AND REFORMED CHURCH
1720 Chouteau Avenue, St. Louis 3, Mo.
General Secretary Purd E. Deitz